

THE FIRST PART
OF THE MEDI-
tations of the Passion, &
Resurrection of Christ
our Saviour.

WITH THE FIGURES
& Prophecies of the olde Te-
stament, & certaine Docu-
ments gathered out of
every point of the
Gospel.

COLLECTED OVT OF
diuers Holy Fathers, and other
deuout Authours, by the Reu.
Fa. VINCENT BRV-
NO of the Societie
of IESVS.

(*)

As Gerard

With Priviledge.

THE PRINTER TO
the Reader.

THE *Authour* of this deuout worke,
hath set forth in 4. volumes *Me-*
ditations of the principall Misteries of
the whole Life & Passion of our Sauiour:
The two first containe the life of our Sa-
uiour. The third intreateth of the Passiō:
The fourth of the seuen Principall festi-
uities of our B. LADY: and of the Comū
of the Saintes: that is of the Apostles,
Martyrs, Confessours, & Virgins in ge-
nerall.

But as in the Passiō of CHRIST our
Sauiour doth chiefly appeare the excesse of
his loue to mankind: so hath also this au-
thour in handling the same Passion ex-
ceeded his owne deuoute spirite which a-
bundantly hee sheweth in all the rest. For
which cause, & for that also this part was
first of all others set forth by the authour
himselſe: I preſet vnto thee (deuout Rea-
der) first this his volume of the Passion,
which thou maiest vse as an assay or tast
untill thou haue the rest.

But to the end thou maiſt not be ouer
long delaied, but haue ſpeedely ſomewhat

wherewith to delight thy spirit: and for the
preuēting also of many dangers, to which
so long a worke might be subiect vnto in
thes difficulties: I haue deuised this third
volume into .4. partes. The First begin-
neth at the Iewes conspiracy against our
Saniour: and reacheth vnto our Lordes
deliuery vp to the Gentiles. that is to Pi-
late. The second goeth forward untill hee
come to Mount Caluary. The third con-
taineth that which passed on Mount Cal-
uary. The last shall set forth the thinges
which succeeded untill the coming of the
holy Ghost. Neglect not gentle Rea-
der to benefit thy selfe by so great
a treasure: & pray vnto God
that we may be long able
to provide the like
for thy com-
fort.

(***)

THE PREFACE OF THE
Authour.

ALmighty God hauing determined that *Moses* should builde him a Tabernacle: appearinge on the Mountaine, shewed him a sampler and paterne, according to which, he would haue him frame it, saying: *Inspice et fac secundum exemplar quod tibi in Monte monstratum est.* that is: Behoulde and doe according to the paterne shewed thee in the Mountaine.

Exod. 25

Which words were not spoken vnto *Moses* alone: but also to euery one of vs, whom God will haue to build a spirituall Tabernacle in which him selfe desireth to dwell by grace.

This Tabernacle shall then be more perfect & pleasing to his Maiestie, whē it shall come nearest to the Sampler which hee hath propounded vs which is his onely begotten Sonne CHRIST crucified, on whome as vpon a firme & sure foundation we must ground and settle the ruinous building of our soule, as the Apostle S. PETER exhorteth vs,

THE PREFACE OF

1. Pet. 2.

saying. *Ad quem accedentes, lapidem vinum, & ipsi tanquam lapides vini superedificamini, domos spirituales:* Vnto whome approching, as vnto a liuing stone, be ye also your selues superedified, as it were liuing stones, spirituall houses. Vnto CHRIST in like maner, as our onely sampler we ought to conforme all our actions, euen as hee himselfe saide to his Disciples: I haue giue you an example, that as I haue done to you, so you doe also: in which thing is to be considered that which GOD said vnto *Moyses*: that it sufficeth not only to behould: that is to say, to consider with our mindes, the life and actions of CHRIST our patern: but also it behoeth vs to doe, that is to imitate him with our workes: As also the bridegroom in the Canticles doth insinuat, speaking vnto his Spouse these effectual wordes. *Pone me vt signaculum super cor tuum, vt signaculum super brachium tuum:* Place me as a seale vpon thy hart, & as a seale vpon thy arme. where CHRIST, after he had put the Church his Spouse in minde of that excesse of

Ioh. 13.

Can. 8.

charitie

charite which in his Death and Passion he had so manifestly expressed, for gratitude and recompence of so great loue demaundeth & requesteth her, to haue in continuall remembrance this so singular a benefitte, according vnto the counsaile of the wise man: *Gratiam fideiussoris tui ne obliuiscaris, dedit enim pro te animam suam*. Forgett not the frendship of thy suertie, for he hath giuen his life for thy sake. And this is that litle bundle of Mirhe which the Spouse desired to harbor between her breasts: instructing euery faithfull soule espoused to Christ by faith, to haue him continually in remembrance by often considering with deuout affection, and by frequent meditating the anguisher and affliction of our most benigne Sauour: the necessities of his infancie: the wearines of his Trauailes, the labours of his Preaching, his often Watching & continuall Praier, the tentations of his Fastings, the teares of his compassion, the Persecutions and deceites of his enemies, and the daungers of his false brethren. in like manner, the Accusations,

Eccle.29

THE PREFACE OF

the Infamies, the Iniuries, the Disgraces, the Spittings, the Buffets, the Derisions, the Whippings, the Thornes, and the Nailes: adioining also vnto so many branches of this odoriferous bundle, the mirhe which was giuen him to drinke on the Mountaine: and the Gall wherewith he was fedd on the Crosse.

Psal. 38.

From this remembrance and consideration of the workes which our Saviour wrought for our profite and commoditie, will arise a flame of most feruent loue which will kindle in our harts that heauenly fire wherof speaketh the Prophete, saying: *In Meditatione mea exardescet ignis.* In my Meditation fire shall be kindled.

By meanes wherof we shall remaine wholly enflamed with loue of our Redeemer and Benefactour. And this is it which he chiefly desireth, that wee, considering how he loued vs and gaue him selfe for vs, shoulde loue him and carry him as a scale alwaies engrauen in our hart.

But because as *S. Gregory* sayeth the loue of God is not idle but worketh

great

THE AVTHOR.

great matters where it is: but if it refuseth to worke, than is it not loue at all: which our Sauour him selfe had saide before when as he spake vnto his Disciples these words: *Si diligitis me mandata mea seruate*. If you loue me keepe my commaundementes: For this cause this spouse of ours is not cōtented with the onely remembraunce and consideration of his benefittes to moue vs to loue him, but farther desireth that we carry him as a marke vppon our arme, and as a seale imprinted in our handes: which then we do performe, when we conforme all our actions, maners, and conuersation to the life and doctrine of CHRIST: when in euery thing we endeavour to imitate the examples which he hath proposed vnto vs, his Humility his Charitie, his Obedience, his Patience, his Meeknes, with the rest of his vertues: Seeing for this cause he came into the world and became man, that for as much as wee coulde not imitate him as God in his diuine operations, at least wise we might follow him as man doing humane works vpon earth: whē

Ioh. 14

finally

THE PREFACE OF

Rom. 13

finallye with leading a life worthye of CHRIST we reuele our selues with the same CHRIST, as the Apostle willeth vs, writing to the Romanes. *Induimini Dominum Iesum Christum.* Put you on our Lord IESVS CHRIST.

Now to attaine to these two endes, that is to say, the loue of CHRIST & his imitation, wherein the whole perfection of a christian man consisteth: albeit all the misteries of his holie life do greatly auaille vs, notwithstanding these of his Passion and Death are of much more efficacie, to enflame our hartes with his loue, to moue our wills, and stirre vp our mindes to the desire and obtaining of those vertues which paticularly do shine in the same.

For how-beit our SAVIOUR in the course of his life, shewed great variety of vertuous examples, yet neuertheless his last actions, were euery one of them excesses, and meruailous examples of all vertue: in manner as the fire then forceth it selfe to shine brightest, when it is neere to be extinguished. Seing therefore that this part of our Sauours

life

THE AVTHOR.

life is of so great efficacie and spirituall profite, albeit that other authors haue written of this selfe same subiect, with much pietie and learning, & with great fruit of souls, neuerthelesse finding my selfe by the speciall grace of our Sauour in this vineyard of his, and forcing my selfe (seing that by means of weaknes of witte I am not able to keepe equall footing with most strong workemen) to followe at least their footsteps gathering some little handfulls which they leaue behind thē: haue collected together for my owne comfort and for other deuout souls, these small labours handling as particularly as I can euery point of the Sacred Passion of our Sauour. And to conforme my selfe the better vnto the wordes aboue rehearsed, which Almighty God spake vnto *Moses* at the building of the Tabernacle: Behold and do according vnto the patterne shewed thee in the Mountaine: I haue deuided euery one of these misteries into three parts: In the first wherof is set downe the sampler which wee ought to behould and imitate, which

THE PREFACE OF

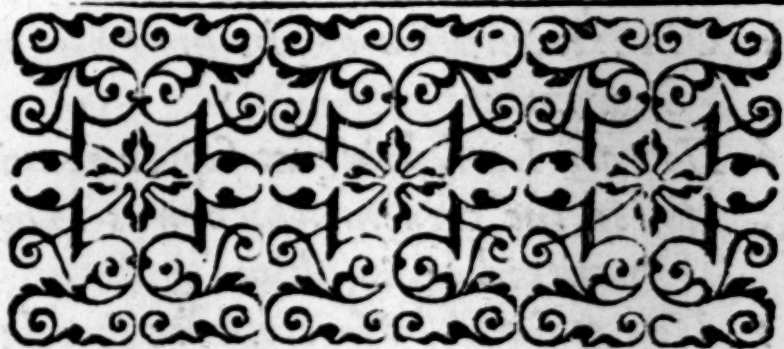
is some action of our Sauour: that is, some one point of the Euangelicall historie, confirmed and auctorited with the Figures and Prophecies of the olde Testament. In the second parte is sett downe after what manner we ought to behould this sampler, which are some certaine considerations which may be deduced out of that point of the Gospel, in which I haue procured with all possibilitie to set downe aboundance of conceites, not so much of doctrine as of affection, the which rather may serue to moue the will, and to enflame the hart with the loue of Christ, then to feed the vnderstanding. In the third & last part is handled, how we ought to imitate him with good workes, laying downe some of the more principal documentes which may be collected out of that parcell of the Gospel. And this for our better instructiō: that conformable to the example which CHRIST our Sauour gaue vs, we may procure to frame our whole life, to cōforme our maners, and direct all our actions: seing that he that walketh not as CHRIST walked

THE AVTHOR.

walked, abideth not truely in CHRIST
neither is he his member, for as
S. IOHN witnesseth: he that
saith he abideth in him,
ought euen as he
walked, him
selfe also to
walke.

1. Ioh. 2

(* *)



A TABLE OF THE ME-
DITATIONS VVHICH ARE
contained in this
Parte.

- 1 *Of the conspiracye which the Iewes made against Christ.*
- 2 *How Christ sent the Disciples to prepare the Supper, & how he tooke his leaue of his Mother.*
- 3 *Of the last supper which Christ made with his Disciples.*
- 4 *How our Lord washed the feete of his Disciples.*
- 5 *Of the institution of the most Blessed Sacrament.*
- 6 *How our Lord being at supper manifested the treason which was to bee committed against him.*
- 7 *How at supper he foretold the scandall of his Disciples, and Peters deniall of him.*
- 8 *How Christ our Lord went to the garden of Gethsemani.*
- 9 *Of the Praier which our Lord made in the garden.*
- 10 *Of the Agony which our Lord suffe-*

red

red in the garden.

- 11 Of the Treasore which Iudas wrought
against our Saviour.
- 12 Of the apprehension of Christ our
Lord.
- 13 How Christ our Lord was conducted
to Annas.
- 14 How Christ our Lord was sent from
Annas to Caiphas.
- 15 How Caiphas adured Iesus, to tell
him if he were Christ.
- 16 Of the iniuries done unto Christ in
Caiphas his house.
- 17 How Peter denied Christ thrice.
- 18 Of the compassion and grieve which
the pitiful mother of Iesus had that
night which he was taken.
- 19 How our Lord being indged worthy
of death, was geuen into the handes
of Pilate.





THE FIRST MEDITA-
TION.

*Of the Conspiracie which the Iewes
made against Christ.*

THE GOSPEL.

The Festivall day of the Azimes
aproching, which is called Pasche
Jesus saide to his Disciples: you know
that after two daies shall be Pasche,
and the sonne of man shall be deliuered
to be Crucified. Thā the chiefe Priests
and Ancients of the people gathered the
selues togither into the court of the high
Priest called Caiphas, & consulted how
they might by some wile, lay handes on
him & kill him, for that they feared the
people, then Satan entred into Iudas
one of the twelue, & going to the chiefe
Priestes saide vnto them, what will
you geue me and I will deliuer him vn-
to you? and they were glad to heare it,
and they appointed vnto him thirty pie-
ces of silver, and from thence forth he
sought opportunitie to betray him.

Mat. 26.

Mar. 4.

Luc. 22.

FIGURES.

Gen. 37

THE Brethren of Ioseph seeing him comming vnto them, thought for enuie which they bare him to kill him and consulting together against him, saide: Behould the Dreamer cometh: come and let vs sleigh him.

Ibidē.

The Brethren of Ioseph sold him vnto the Ismaelites for twentie pieces of siluer.

PROPHECIES.

Hier. 11.

Cogitauerūt super me consilia, dicentes. mittamus lignum in panem eius: & erodamus eum de terra viuentiū: et nomen eius non memoretur amplius. They conspired against me saying: lett vs put wood vppon his bread and root him out of the land of the liuing, and let there be no memory of his name.

Hier. 13

2 Foderunt foueam ut caberent me, & laqueos absconderunt pedibus meis. Tu autem Domine scis omne consilium eorum aduersum me in mortem. They digged a pit to take me, and laied snares for my feete, but thou, O Lorde, knowest all their counaile against me vnto death.

Psa. 30.

3 In eo dum conuenirent simul aduersum me, accipere animam meam consiliati sunt. They gathering thē selues together against me, consulced to take away my life.

Psa. 70.

4 Dixerunt inimici mei, & qui custodiebant animam meam consilium fecerunt in unum dicentes, Deus dereliquit eum: persequimini et compre-

hendite

hendite eum. Mine enemies spake against me: and they that laide waite for my soule, consulted together, saying: God hath forsake him persecute him and take him.

5 *Et appenderunt mercedem meam triginta argenteos.* They valued my worth at thirtie pieces of siluer.

6 *Vendiderunt iustum pro argento, & pauperem pro calciamento.* They sold the iust for siluer, and the poore for a shoe.

Zac.11.

Amos.2.

CONSIDERATIONS.

THE greater the giftes and benefites were, which our Lord bestowed on his people, the more encreased their malice and ingratitude towards him, for which cause he iustly complained by the Prophet saying. *Filios enutriui, & exaltaui, ipsi vero spreuerunt me.* I brought vp children and exalted them, but they haue despised me. How often times did our sweet Saviour Iesus shed teares, and watch whole nightes in praier vnto his Father for their saluation, and spend the day time in preaching vnto them, and instructing them in casting out Devils, and in healing of their diseased persons, wheras contrariwise they perseuer whole nightes and

The .1. point.

Isa.1.

daies, deuising & consulting together how they may apprehend him, and kill him most cruelly. Blind and miserable *Iewes*: they counsaile and search after Christ, not to haue him, but to kill him: and little remēber how that by killing of Christ, their trew life: they incurre eternall death. Blessed are they, who with better aduise seeke after Christ, but for to haue him & possesse him: for who soeuer hath Christ, hath life, hath saluation, and all goodnes.

2. Consider howe much greater is the ingratitude of *Judas* thē that of the *Iewes*: for as much as being chōsen of Christ to sitt as Iudge of the world amongst the highest seates of Heuen, he suffereth him self to be blinded so much with auarice, that for a vile and base reward he doth not onely renounce his high dignitie, but moreouer and besids selleth Christ him selfe. Woe be vnto that soule which once obstinatlye geueth place vnto one vice, because there is no wickednes so greuous which whē occasion serueth he is not easely induced to cōmit: And let them chiefly be-

ware

ware who are in a more worthy estate and more neere vnto God: for if such once fall from their vocation: they become the very worst of all other men.

3. Behold how basely *Indas* esteemed of Christ, which permitted the *Jewes* his most capital enemies to make their owne price of him, saying, what wil you geue me and I will deliuer him into your handes? It was neuer heard of before, that the Seller suffered the Byer to sett price of his wares, vnlesse it were of some vile and contemptible thing. O most wicked broaker which valuest him for money, whose price exceedeth all valew: and him in comparison of whose worth all thinges els are to be esteemed as nothing, thou ratest at so lowe a price. Most miserable fellow seest thou not, that infinite worlds might be redeemed with the lest drop of his blood, & thou sellest him whol & entire for thirtie sicles? Wicked *Indas*, CHRIST thy Redeemer prized not thy soule, at so vile a price as thou soldest his, seing that he bought and ransomed thee with the price of his owne blood,

and thou sellest him for the valewe of thirtie pieces of siluer.

4 O holy Mother find thy selfe present, at this sale of thy Sonne, and cause them to bye him of thee, seing that he is thine and not this theeues, who selleth that which is none of his own: and the shall we see how thou wilt increase the price, & at how higher a rate thou wilt valew him, than these men do: but if happely thou consent, for the fulfilling of the will of his Father, that this traitour should sell him, yet neuertheless do thou make meanes to bye him, for being his mother of reason it belongeth chiefly vnto thee for to bye him. O *Iudas* most vnhappy, if the vninsatiable desire of money ouercome thee yet sell him not vnto his enemies, but much rather vnto his frendes, who assuredly will giue much more for him. See how much *Lazarus* would geue thee rather then thou shouldest sell his Sauiour: how much *Magdalen*: how much *Martha*: and how much his comfortlesse Mother, whose losse is the greatest of all others, which when she could

doe

doe no more, at leastwise with the waite of infinite teares, she would purchase him. See finallye and demaund of the Angels what they would giue for Iesus and with out doubt for their Lord they would freely geue thee Paradise.

5. Consider the meeknes of thy Sauiour, who albeit he knew him selfe so traiterously sould of *Iudas*, neuertheless he excludeth him not, but tollera-teth him in his company, neither doth he shutt vp frō him, but rather set wide open the gate of his mercie, inuiting him to repentance: for which cause he talketh with him as before, he eateth with him, doth him many fauours euen to the washing of his very feet. O what hart is so hard, what mind is so obsti-nate, which so great signes of excessiue loue would not mollifie and cleaue in sunder. And if Iesus be so louinge to-wardes them who sould him so vilely what will he do to thē, which loue him and serue him faithfully? O most mer-ciful Iesus, how much am I bound vnto thee, seing that thou sufferedst him to be damned for euer which sould thee

but once, and me thy traiterous seruant
which euery houre do sell thee, thou
still yet expectest and geuest grace and
time, for to saue my soule.

THE PRAIER.

THov shalt praye vnto Christ our
Saiour that for this meeknes of
his, wherby he suffered himselfe of this
wicked counsell to be iudged worthy
of death, and of one of his owne Dis-
ciples to be sould for so vile a price vn-
to his enemies, he will geue thee grace
seing that he most manifestly hath de-
clared to esteeme more of thy saluation
then of his owne life, that thou maiest
likewise for his loue patiently endure
all the iudgments and counsels which
men shall geue against thee, and to be
sould and despised of the world as vn-
profitable and infamous, and neuer per-
mitt thee for the loue of any creature,
to forsake and leaue him, thy trew and
only good, but that thou maiest as thou
of dewty oughtest, aboue all thinges
to esteeme, serue, and loue him foreuer,

DOCV

DOCUMENTS.

They which exceed others in age, or in knowledge, or in dignitie, ought diligently to endeavour to excell them likewise in sanctitie and obediēce, that therby they may, not onely with caunsaille, but also with goov example helpe and profite those which are vnder their charge and custodie: and let them haue especial regarde that by no euell example of theirs, they geue others cause of ruine, as the Priestes and Elders of the Iewes did, who impiously adiudging Christ worthy of death, were cause that the whole people following their authoritie, were peruerterd and opposed them selues against our Saviour.

2 If Iudas an Apostle of Christ, who conuersed with Christ, heard his doctrine, and sawe his miracles, by the only occasion of bearing the purse was so much blinded with auarice, that therby he was enduced to sell his Master? what will become of vs vnlesse we carefully auoide the occasions of sinne.

3. who

3. Whosoever enforceth not himselfe euen from the beginning to resist his euell inclinacions, standeth in manifest daunger of ruine and destruction, seing that the Deuill more grievously tempteth vs, and we are more easely ouercome in those thinges which hee knoweth vs most inclined vnto.

4. Whē as with our wordes, or euell examples wee induce others to sinne, then do we sell Christ vnto them, to be iniured & Crucified by the sinne which they committ.

5. Looke how many desires we haue of earthly thinges, of honour, of knowledge, of commoditie, and of sensuall pleasure, so many purses do we weare, and so many snares do we cary about vs to our owne perditio. Let vs leaue these purses and we shal not perish, seing that none of the Apostles perished, but hee that caried the purse.

6. How often we offend our Saviour or dispise his diuine inspiratiōs, for to satisfie our own wil, or disordinat desires, so many times for a vile and base price do we sell Christ, yea very often for lesse

then

Med.2. OF THE PASSION. II

then Iudas sold him for vnto the Iewes.

THE SECOND MEDI-
TATION.

*How Christ sent his Disciples to prepare
the supper: And how he tooke his leave
of his Mother.*

THE GOSPEL.

THE first day of the Azimes Iesus
sent Peter and Iohn, saying, Go
and make preparatiō that we may eate
the Pasche: but the Disciples saide to
Iesus, where wilt thou that we prepare
it? and he said vnto them, Behould as
you enter into the citie, there shal meet
you a man carying a pitcher of water
follow him into the house into which
he entereth, and say vnto the goodman
of the house: The master saith vnto
thee, I, with my Disciples will make
the Pasche with thee, and he will shew
you a great refectorie adornoed, & there
prepare: and the Disciples going, found
as Iesus had said to them, and prepa-
red the Pasche: & when euen was come
Iesus came (frō Bethania to Hierusa-

Mat. 26.

Mar. 14.

Luc. 22.

lem

lem) together with the twelue.

FIGURES.

1. Reg. 9

SAVLE with his companion seekinge after the Prophet Samuell, at the entrance of the citie mett with certaine maidens going for water, who tould them where Samuell was, who receiued them that day with a solemne banquet.

Gen. 24.

Eliezer seruant vnto Abraham going by commaundment of his master to finde Laban, at the entrance of the citie mett with Rebecca which carried a pitcher of water vpon her shoulders and innited him to her fathers house, saying that ther was large roome with all manner of commodities for habitation.

Anna the mother of Tobie, when as he tooke his leaue of her to go a long Pilgrimage whither his father had cōmanded him to go began to weepe, saying vnto his father, how hast thou taken away and sent farre from vs, the staffe of ourould age?

CON-

CONSIDERATIONS.

CONSIDER how Christ our Lord
 euen as he was in his whole life,
 so would he vntill his verie death bee
 most obediēt, not omitting to obserue
 whatsoeuer the law cōmaunded to bee
 donne, vntill all were in him most per-
 fectly accomplished: wherfore the day
 of *Pasche* being neere at hand, the Di-
 sciples knowing that their master had
 neuer a proper dwelling, nor so much
 as any place where he might repose his
 head, came vnto him saying: Master,
 where pleaseth it you that we prepare
 to eate the *Pasche*? O pouertie of the
 Sonne of God: O example of humilitie
 not heard of before: the Lord of the
 whol world, whose seat is the Heauens
 and whose footstoole is the Earth: He
 which feedeth the fowles of the aire,
 and geueth food in dew season vnto all
 creatures, coming into this world: hath
 not so much as any one place, wherein
 to retire him selfe: and he needeth that
 others should lend him roome & geue
 him almes to bye a Lambe, that hee
 might

The .i.
point.

Esa. 66
Psa. 44.

might eat the *Pasche*, and remaine one houre in comfort with his Disciples.

2. Cōsider on the other side, how in this his humilitie, there shineth out his diuinitie, seeing that frō point to point he foretold his Disciples al such things as were after ward to happen vnto the: and in his extreame pouertie he declared him selfe the Lord of all, changing the mind of the *Iewe*, that the same refectione or dining chamber which hee had prepared for him selfe & his household, he should graunt, not onely for that present, but dedicate it foreuer to the seruice of Christ: euen as from the selfe same houre afterwarde, it was alwaies a refuge and place of abode for the Apostles. Most happye Chamber consecrated by so high misteries: but more happy housholder which shewedst such obediēce & charitie to Christ, by lodging him in thy house, wherby thou deseruedst that hee bestowed on thee an other dwelling, without comparison farr better, seing that thou gauest him one vpon earth, and he gaue thee one in Heauen: thou bestowedst

on him a temporall harbour: and he redred to thee an eternall. O Redeemer of the world, seeing that thou so well paieſt and ſoe larglye rewardeſt thoſe which receiue thee. I beſech thee voutſafe to come and reſoſe thy ſelfe in my ſoule, geuing her grace worthely to receiue thee, that ſhe may be in manner of a chamber cleane, and adorned, and may ſay with the Prophet. *Paratum cor meum Deus, paratū cor meum.* My hart is readie O God, my hart is readie: Into which your Maieſtie entring, may voutſafe to ſuppe with her, nourishing your ſelfe of her, and feeding her with your ſelfe the trew Lambe and liuely bread which came frō Heauen, to giue life vnto men.

3. But what meaneth this ſweet Ieſus, that thou knowing that in the citie of *Hieruſalem* thoſe vngratefull *Iewes* haue prepared ſnares for thee, and in maner of hungry wolues laid waite for to take and deuour thee: why wilt thou O moſt innocēt lamb go thither to caſt thy ſelfe into their bloodye mouthes? and wheras thou now art in *Bethania*

in

in the house of *Martha* and *Magdalen* thy welbeloued disciples, where is also present thy most deare Mother: Why dost thou not keepe this festiuall day with them, and geue vnto thy mother this small comforte, when as thou art within fewe houres to bee occasion of her so much bitternes? Wherefore doest thou caule so greate trouble vnto thy Disciples, by making them to prepare thee a place and prouision for this supper finding here so great commoditie and preparation of all things? and that which importeth most, they bearing thee here so great loue and charitie? for these thy faithfull louers if they had no other place for thee, they would geue thee place in their owne hartes, that there thou mightest comforte thy selfe with thy Disciples, and they theſelues also be comforted with thee.

4. Here thou maiest consider how that most feruent Disciple *Mary Magdalen* left nothing vndone, wherby she might moue her dere Master to remain with them, and when she could do no more, she all full of sorowe turned her

selfe

selfe to intreat his mother, whom she
 knew full well to desire it much more
 then her selfe, and to be of great autho-
 ritie with her Sonne, that by her means
 she might obtaine this most desired fa-
 uour at his handes. Wherefore she also
 partly by this suddaine resolutiō of her
 Sonne, and partly by seeing the great
 sadnes which the very Disciples them-
 selues could not dissemble: doubting
 least this shoulde be his last departure:
 full of suspition, approched vnto her
 Sonne and with maternall libertie be-
 ganne to say, vnto him: It should be
 great comfort vnto vs all, my Sonne,
 and especially vnto me, that you would
 vouchsafe to remaine here with vs this
 EASTER and to reioice vs with your
 desired presence, seing that so seldome
 we are worthy of it: and go not to *Hie-
 rusalem* emongest your enemies, who
 as you well knowe doe now persecute
 you more then euer, and seeke to putt
 you to death: and if other womens chil-
 dren which dwell farr off from their
 parents are commonly wont to go and
 visitt them, that they may keepe such

Feastes with them: will you being in the selfe same house with me, now at this Feast forsake & abandon me? Consider I pray you those my trauailes past, which for your loue at diuerse times I haue susteined, so great wearisomnes of my body, so greeuous suspitions of my hart, so many perills, pouertie and care which I haue passed ouer with you now flying to one countrie, then to another: and let all this be of such valew with you, that for recompence of these my sorowes, I may deserue to obtaine now at your hande this small consolation.

5. The morneful mother hauing vttered these wordes, which in the end (being able no longer to conteine her sele,) shee accompanied with teares: it could be no lesse, but that the tender heart of her most louinge Sonne was much moued herewith, wherfore hee spake vnto her with wordes full of loue and pietie, saying: Although I knowe beloued Mother, that this which I haue to say vnto you, will cause you sorowe and angish: yet not-withstanding, be-

cause

cause I haue elected you, not onely for my Mother, but also for a companion of my trauailes and passions, that afterwarde you may also be partaker of my consolations. I giue you to vnderstand how my Fathers will is, that I go to suffer, and vnto death, & now is the houre come wherein I must accomplishe this office, for the which he sent me, and for the which I tooke of you this fleshe: Now is the hower come wherin for the saluation of the world it is needful that all iustice be fulfilled in me, neither cā I make any longer delay: nor keep this *Pasche* with you: my Father hauing ordeined it so, that in the same citie wher the trew Lambe is to be offered vp, in the selfe same also I should offer & eate the mysticall & legall Lambe. Remaine you therefore with my peace, & as I for bedience most willinglye do embrace this Crosse, euen so I desire you to offer me with a prompt mind to my Fathers will.

6. Now thinke what an arrow that was and what maner of knife, which at this last word of the Sonne pearced the

soule of the pious mother: she desired and hartely wished to geue some answere, but the vehemencie of this griefe did in such sort pinch her heart, that it lefte her no power to frame a word, but caused her to power out frō her eies fluddes of teares: where thou maiest imagine what at this instant passed through the sorowfull heart of this virgine, what affections of resignation towards the diuine Will: what affections of loue and pietie towards her Sonne, of the one parte her will most desirous to obey, did prouoke her to offer not onely her sonne but likewise her selfe if need should so require, euen vnto death: on the other side calling to minde those reproches, those mockings, those halings, and that contemptible death of her beloued sonne, with motherlye piettie all the bowels of her hart were moued: and so remaining in this sorowfull cōflict, she knew not what els to do but weep: at length preuailed the desire of the fulfilling of the diuine will, and so in an instant making of her selfe & her sonne a couragi-

ous sacrifice vnto the eternall Father, all humane affection beeing set a-side she answered in this manner. O what bitter grieve do you giue me, my Sōne: truly if it soe pleased your Father I would geue my life for you, or at least if it be necessary that you die, I would he were contented that I mighte likewise die with you, seeing that to liue without you my life, it will be nothing els but a continuall dying. But if this may not be, and if your Fathers will is, that I must liue, and if he call you alone for mans saluation to death, go go my Sonne blessed of him and of me, go you for so many yeeres ago desired of the whole worlde, and put in effecte that which the obedience of your Father demaundeth, and that which the Angels and all mankind wishe and expect at your handes, & I in the meane while fraught with sorrowe, will remaine alone, weeping night and day, vntill the desired returne of you my onely weale.

7. Heere nowe thou mightest haue seene this Blessed virgin weeping with other maner of teares then *Agar* shed,

Gen. 21.

I. Reg. 21

whē as she wept in the presence of her sonne, seing him draw neere to death. More-ouer in this hard separation of such a mother from such a sonne, who so entierly loued ech other, thou mightest haue seene other maner of lamentation, and other signes of loue, then euer were seen betwixt those two most faithfull frendes *Dauid* and *Ionathas*, when as thy were to depart one from another. Here likewise thou mightest haue seene in the person of this Virgin, that great Patriarche *Abraham* standing with a kind of diuine constancie, offering vp with his owne handes his onely begotten sonne in sacrifice vnto God. But in this oblation which this Blessed Virgin made of her Sonne, she farre exceeded in fortitude and constancie that of *Abraham*, in so much as shee was a woman, and a mother, and offered a sonne not only a man as *Isaac* was, but a man that was also God: and vnto her not onely a sonne but also a father and a spouse. Finallye, if great was the grieve of this mother, great was also the sorrowe of the other deuoute

women

women and faithfull frendes of IESVS where thou maist consider what aboundance of teares were shed, & how hard and sharpe a thing it seemed vnto the all, but particularly vnto the afflicted mother, that her onely Sonne, whome she loued more then her selfe, shoulde go to yeeld him selfe into the hands of his most cruell enemies. Intollerable was this separation vnto her, and to all the rest, and if it had bene possible they would haue hindred him from so hard an enterprise: but the zeale of his Fathers honour, & of our saluation which pricked him forward to giue his life for vs, wrought more in the hart of IESVS then could the teares of his mother, & the pitifull affectiōs of his deere frends. Wherefore as soone as he had giuen the all his last farewell, & had taken of his mother the kisse of peace: he went as a meeke lambe, to be offered voluntarily to the sacrifice.

THE PRAIER.

THov shalt pray vnto Christ our Lord, that as he sent his Disciples

to prepare the *Pasche* in *Hierusalem*, and leauing in *Bethania* his Mother, with al the rest which loued him, went for obediēce to his Father to celebrate the same amongst his enimies: euen so by the grace of his holie spirit hee prepare thy soule in such sort, that for his diuine loue, ihce beeing spoiled of all humane affectiō and loue of creatures, may neither in prosperitie nor aduersitie seeke or desire any other thing but that his good pleasure and holie will may alwaies in her be most perfectlye fulfilled.

DOCUMENTS.

THEY which for iust cause might be excused from doing any worke of obedience, yett notwithstanding for example of others do it: so much greater is this vertew in thē, by how much more in this, they are like vnto Christ, who being not bound, yet neuerthelesse for our instruction submitted him selfe in all thinges to the obedience of the law.

2. In our temporall necessities we
ought

ought not to be ouer carefull, but confidently to trust in God, assuring our selues that if we serue him faithfully, and seeke before all other thinges his kingdome and glorie, he will not faile to prouide all necessarie thinges for vs: euen as Christ not hauing either place or prouision, to celebrate the Pasche, yet had all thinges prouided for him in dew time.

3. Christ sent Peter and Iohn to prepare the Pasche. By Peter is signified good action, by Iohn deuout contemplation: If we will prepare our selues worthely to receiue the blessed Body of our Lord, we must prepare our soule, with vertuous works & deuout prayers?

4. Into the house wherinto our Saviour was to enter & make the Pasche, entred first a man with a pitcher of water, thereby to geue vs to vnderstand, that when we are to receaue our Lord in the blessed Sacrament, wee must first with the water of teares and contrition, for our sinnes, wash and cleanse our soule from sinne.

5. If we will haue our Lord touch-

safe

safe to come & lodge with vs, we must procure to make our harte a resectorie or dining chamber, great and adorned great, by greatnes of faith, by largenes of hope, and by breadth of charitie, and adorned with varietie of all sort of vertue.

6. Christ being called by the obedience of his Father to Hierusalē, there to be Crucified, departed from Bethania leauing his mother and his frendes with all other consolations which ther he had: euen so we for obediēce of Gods diuine preceptes, and likewise to geue obedience vnto the diuine inspirations, when our Lord calleth vs to Hierusalē, interpreted the vision of peace, that is vnto a state of more perfection, wherein is found trew peace: we must set aside all carnall affection & humane respect, and leaue both parents, frendes and all worldly comfort, and willingly runne to embrace with Christ the Crosse of obedience.

7. The kinsfolkes and frendes of Christ were in Bethania which is interpreted the house of affliction, but his

Persecutours and his Crosse were in Hierusalem, which is called the vision of peace, wherein is signified vnto vs that amongst our kinned and allurements of the world, can be found nothing but affliction of spirit: but by the crosse of tribulation, and persecutiō, we shall come vnto trew and perfect peace.

THE THIRD MEDI-
TATION.

*Of the last supper which CHRIST made
with his Disciples.*

THE GOSPEL.

AND when the houre was come Iesus sate downe, and the twelue Apostles with him, to whom he saide, with desire I haue desired to eate this Pasche with you before I suffer, for I say to you, that from this time I will not eat it, til it be fulfilled in the kingdome of God. And taking the chalice he gaue thanks & said. Take and deuide among you, for I say to you, that I will not drinke of the generation of the vine, vntill the Kingdome of God doe come.

LUC. 22.

PROPHESIES.

Prou. 9.

Sapientia immolauit victimas suas, misuit vinum & proposuit mensam suam. Wildorne hath offered vp her sacrifices, hath mingled wine, and prepared her table.

Psa. 127.

2. *Filij tui sicut nouellæ oliuarum in circuitu mensæ suæ.* Thy children are in maner of new oliue branches round about thy table.

Isai. 21

3. *Pone mensam, contemplare in specula comedentes & bibentes, surgite Principes arripite clipeum.* Prepare the table, behould the eaters and drinckers, arise vp Princes and take your shield.

CONSIDERATIONS.

The .i.
point.

WHEN the houre was come, IESVS fate downe together with the twelue. See howe the Lord sitteth together with his seruantes, the Master with his Disciples, the Father with his sonnes, and the Pastour together with his beloued flocke. Yea he was in maner of a most meeke lambe, amongst meeke sheepe, emongst the which was also that rauening woulfe that fierce dogge *Indas* the traitor. O blessed Iesus was it not enough to haue tollerated so long time in your companie this cruell and bloodie beast, but

far-

farther in this very last houre which you haue chosen to comfort your selfe a little with your most deere Disciples, you permit him to be present, and with the gall of his iniquity to make bitter your most sweet conuersation? It is euidently scene my Lord, that to geue vs pure & perfect consolations, you would haue all your owne comfort to be mingled with so great bitternes.

2. O holy Apostles, O Princes of the earth, which are at this presēt with so great comfort, eating and drincking with your deere master: go to prepare your selues & take vp your shield, arme your selues with a strong and constant faith, for within few houres you shall finde your selues in the middest of weapons, enuironed round about with enemies: but you, vanquished with feare, shall flie away, leauing your good Pastour amongst the clawes and iawes of rauening wolues.

3. O my soule, let vs go to this supper, for it is the moste noble, and the moste pretiouse that euer was in the worlde, for albeit in apparance it see-

meth

meth poore, yet therin is found, all the riches all the goodnes, & all the bewtifulnes, which can either be seene or tasted in Paradise. O howe happie should I account my selfe, if I had bene worthie to be present at that most happie banquet, and in some thing or other to serue my Redeemer, and gather vp the croomes which fell from those diuine handes, to contemplate that reuerent face which the Angels doe desire to behold, & to heare from the mouth of the eternall Worde, those wordes more sweet then the honie combe. I thinke certainly that I should not haue bin able to haue contained my selfe frō prostrating me at those most holie feet, and washing them with teares, as long before *Mary Magdalen* did: And you most benigne Lord, as you dispised not her, would not likewise haue dispised me, howbeit a most vnworthie sinner, but seeing me so poore would haue opened the bowels of your mercie, and giuen me also as you did your disciples some spirituall refection.

4 I haue greatly desired, said Christ

to

to his Disciples, to eate with you this *Pasche*: Our Lord had at other times eaten the lambe, and made the *Pasche* with his Disciples, yet he neuer said the like wordes before. Now than were there two causes of this his great desire One, in respecte of the meat which he intended to geue them, an other in consideration of him selfe which gaue it vnto them. For in all the other *Paschs*, he had eaten with them the lambe roasted and bread of *Azimes* as the lawe commaunded, but in this his last supper he intended not to giue them any more shadowes & figures, but to giue vnto them him selfe the trew lambe which was prefigured therby. wherfore our Sauours desire was to make an end of all ceremonies of the olde law, and to giue a beginning to a new *Pasche*, wherin not the typicall lambe, but the trew lambe which was to take away the sinnes of the world, was to be sacrificed and eaten. The second cause was because that in this *Pasche* was to be accomplished that most lonely desire of his hart which he alwaies had of cō-

municating him selfe wholly and by al meanes possible vnto man, wherby afterward that he was in so diuers manners cōmunicated vnto him, euen vnto the clothing of him selfe with humane fleshe, to be better able to conuerse with man and to draw him vnto him selfe, there remained nothing els for to transforme man perfectly and to make him one selfe same thinge with him, but for to giue him selfe vnto him for meat. Blessed IESVS therfore hauing for the space of thirtie yeeres rūne after vs with a most burning thirst, to deliuer vs out of the handes of the Deuill, to bring vs backe againe vnto his fold, and to restore vnto vs the saluatiō which we had lost, seeing now the day come wherein these his desires were accomplished, he giueth signe by these words of his inward ioy & consolation.

5 But O blessed IESVS, they which to eat this *Pasche* haue great reason to be ioifull for the remembrance of this singuler benefite which you haue bestowed on them: but you which are the lambe which with such barbarous

crueltie is to be sacrificed & killed for the saluation of the world, haue rather cause of sorrow and sadnes. But I see, sweet Lord that this your desire proceedeth frō ouermuch loue which you beare me, which causeth that you more account & esteeme my good then your harme and reioice more in my saluation which is to result from your death, then greeue for the same death which you haue to suffer. O most desired of all nations, how farre different are your desires from ours, & how much do you exceed al other with your charitie! The Angells in Heauen desire to see your face, but, to the end they may enioy you and be blessed: The Prophets and ancient Fathers desired your coming, but it was to haue of you life and saluatiō: but you desire to be with vs, not for any profite of yours, but onely to suffer and die for our saluation.

6. Afterward our Lord saied to his Disciples that he was no more to celebrate this ceremoniall *Pasche*, wherein was eaten the lambe, and drunken the wine in figure, till it should be fulfilled

Act. 2.

in the kingdome of God, that is to say, vntill that by his death he hauing destroyed sinne, & by his resurrection iustified our soules, shoulde beginne to reigne in his Church. for then would he celebrate with them that new and perfecte *Pasche*, wherein he would feed them with the trew lambe, that is, with his most pretious body and blood. The old shadowes should be conuerted into light, the figures into trewth, and the law into the Gospel. Then he sending the Holy Ghost from Heauen, the world should beginne plainly to know that CHRIST was the trew Soone of God and King of Heauen and Earth, and his spirituall and diuine kingdome should beginne to encrease and dilate it selfe ouer the whole worlde, in the which time also, the faithfull people (as it is written in the actes of the Apostles) began with ioy and simplicitie of hart to frequent this liuelie Bread, and to celebrate this misterious Sacrament. O happye Kingdome, O blessed are those to whom our Lord, is their God, and their King, and which are worthy

to

to fitte at this Table, and to make this new *Pasch* with our sweet Iesus, in the which he him self is the inuiter, he with his owne handes serueth vs, he is the meate wherwith we are fedd, and he likewise incorporating vs in him selfe, by meanes of this most amorous meat, together with vs is also fedd. O man acknowledg thy dignitie, acknowledg thy faithfull loue and Redeemer. and be not vngratfull for so infinite benefittes, and if thou hast not els wherwith all to recompence him, at least yeelde him thanks, and loue him which soe deerly loueth thee.

THE PRAIER.

THOU shalt praye CHRIST our Lord, that as he made in this refectione, the last supper with his Disciples, euen so he will with the giftes of his holy spirite, prepare in thy soule, a refectione, great and adorned, whither he may vouchsafe to come, for to inhabit and suppe with thee, that thou being vnited with him by the linckes of charitie, maiest by his grace alwaies

thinke and doe all such thinges as are pleasing to his Maiestie, and detest and auoide those which are contrarie, and by perseuering herein vntill the end be made worthie to bee called vnto that blessed supper of the marriage of the lambe, to the which are called all his electe.

DOCUMENTS.

CH R I S T supping and doing works of charitie to his Disciples, excluded not Iudas the traitour, of whom he knew him selfe to haue ben sold. Euen so we in the works which we do for the benefite of our neighbour, must not exclude any one, but do well vnto all, and pray as well for them which hate vs, as for those which loue vs.

2. If our Lorde some time deferre the accomplishinge of our desires, although they are good and holy, we must not be sorrowful nor discouraged: seing that Christ our Lord expected so many yeeres, before that he could accomplish the desire which he had of our saluation.

3. Christ which knew full well how

mise:

miserable this life is, and how pretious is death, had alwaies life in contempt, and death in desire. But we most blind and carnall, which taste nothing els, and prise no other thing, but that which here we see: do greatly abhorre death, and ouer greedely desire life.

4. Christ geuing the Chalice vnto his Disciples, said vnto thē, that they should deuid it amongst them: by this Chalice was signified the tribulations and bitternes of this life, the which our Lord wil haue vs to deuide amongst vs that is to haue compassion one of an other, to beare the burdē one of an other, and to succour the necessitie one of an other, and in so doing we shall fulfil the law of Christ, conformeable to the saying of the Apostle. Alter alterius onera portate, et sic adimplebitis legē Christi.

Gal. 6.

5. Christ promised his Disciples, that then he would perfectly eate with them the Pasche, whē he should reigne in his Church, which thing he now performeth with all faithfull Christians, when as they worthely cōmunicating, Christ likewise eateth with them, as

his members. Now if such dignitie of a Christian, as this is, to eat together with Christ, doth not moue vs to frequent this diuine Sacrament: at least let this moue vs that Christ doth eate with vs, to the entent that hereafter at the day of iudgment he may say vnto vs Come ye blessed of my Father, because when I was hungry ye gaue me to eat.

6. The trew Pascall lambe, that is Christ in the blessed Sacramēt, ought to be eaten in such maner as he did eat the legall lambe. First, with bread of Azimes without leauen, that is with a pure conscience, without malice or will to fume. Secondly with wild lettise, that is with bitternes of contritiō of our sinnes. Thirdly with our reines girded by continencie of the flesh. Fourthly with shoes on our feet: that is, with our affectiōs clensted from earthly things. Fifthly with staues in our hand that is with a diligent care and custodie of our selues.

THE FOVRTH MEDI-
TATION.*How our Lord washed the feet of his
Disciples.*

THE GOSPEL.

BEFORE the ffeſtiuall day of Paſch
 Jeſus knowing that his hour was
 come that hee ſhould paſſe out of this
 world to his Father: whereas he had lo-
 ued his that were in the world: vnto the
 end he loued them. And when ſupper
 was donne, knowing that he came from
 God and goeth to God, he riſeth from
 ſupper and laieſh aſide his garmentes,
 and hauing taken a towell girded him
 ſelfe, after that he put water into a ba-
 ſen and beganne to waſh the feet of his
 Diſciples, and to wipe them with the
 towell wherewith he was girded. He
 commeth therfore to Simon Peter, and
 Peter ſaieth to him, Lorde, doeſt thou
 waſhe my feet? Jeſus answered & ſaid
 to him, that which I do thou knoweſt
 not now, but herafter thou ſhalt know.
 Peter ſaieth to him, thou ſhalt not waſh
 my feet for euer. Jeſus answered him,

Ioh. 13.

If I washe thee not, thou shalt not haue part with me. Simō Peter saith to him Lord, not onely my feet, but also hands and head. Iesus saith to him, he that is washed, needeth not but to washe his feet, but is cleane wholie. and you are cleane, but not all. Therfore after he had washed their feet, & taken his garments, being set downe againe he said to them, know you what I haue done to you? you call me master and Lord: and you say wel: for I am so. If thē I your Lord and master haue washed your feet: you also ought to wash one anothers feet for I haue giuen you an example, that as I haue done to you, so you do also.

FIGURES.

Gen. 43.

THE Brethren of Ioseph comming into Egipt vnto him, he invited thē to eat with him, water was brought, and they washed their feet.

Leuit. 8

Moises washed Aron and his sonnes, & afterward apparelled thē with Priests vestiments.

CON

CONSIDERATIONS.

CONSIDER how Christ loued his Disciples til the end, and see how in maner of that great father *Abraham* of whom it is written, that in the greatest heat of the day he stood at the gate of his Tabernacle. Our Saviour standeth at the gate, being now neere the end of his life, wholie enflamed with loue, and although he alwaies exceeded in loue, yet at the end of his life he shewed farre greater excesse. And these are the excesses wherof *Moses & Elias* talked together in the Mount Thabor, which was to be accomplished in *Hierusalem*. It was trewly a great excesse that God should abase him selfe for to washe the feet of men: It was likewise an excesse that the Creator should giue him selfe for foode vnto his creature: And it was also an excesse that the Lord of the whole world, would voutsafe to die on the Crosse, for to giue life vnto his most vile seruantes. Our Lord therefore loued his Disciples to the end, for that in the end he shewed them grea-

ter

The. i.
point.

Gen. 18

Luc. 5.

ter signes of his loue, he loued them to the end, because he loued them perfeuerantly vntill the end, and moreouer he loued them to the end, seeing that their loue was it which brought him to end his life vpon a Crosse.

2. See how on the one side the Disciples, which were seruantes remaine sitting, & the Lord of Lords, to whose name euery knee doth bow, goeth about with such humilitie & deuotion, bowing euen to the earth now before one, now before an other his sacred knees, and handling and washing with his most pure handes the ordure and filth of their vncleane feet, and afterward with so great loue both wiping and kissing them. O blessed Disciples how greatly would my soule haue desired to put her eies & her mouth where you set your feet, seing you put them in the same handes wherein stood the Angels and the Heauens, O my soule seing that our Lorde inuiteth vs with such loue and charitie, go thou also and put thy selfe in some corner behind the blessed Apostles and stay there vntill

the

the end, and when our Lord commeth put forth the feet of thy vncleane affections to be washed of him, for they which he washeth not, shall haue no part with him.

3. Consider how greatly astonished those simple Disciples might be seing their Lord and Master, whom, both for his great sanctitie and diuine workes, they most highly esteemed, to stand in maner of a most vile seruant, washing the ordure of their feet and especially humble *Simon Peter*, whose humilitie was such, that at the first miracle which he sawe of our Sauour in the taking of fishe, reputing him selfe vnworthie to haue so holy a man in his boate, cried out saying, depart from me Lord, because I am a man a sinner, the which also had by diuine reuelation so greate light and knowledge of the diuinitie of Christ, that our Lord asking of his Disciples whom they thought him to be, *Peter* onely amongst all the rest most boldly answered, thou art Christ the Sonne of the liuing God: wherefore what marueile is it, if seing him now, to

lie

lie prostrate at his teete being altogether amazed and filled with wonder, he retired him selfe saying, Lord, doest thou washe my feete, as if he woulde haue said, thou Sonne of the most high est, thou Lord of the vniuersall world, thou the liuing and trew GOD, vnto whom worthely boweth euery knee, in Heauen, in Earth, & in Hell, dost thou incline thy selfe to me a miserable man and a sinner, to me a most vnworthie and vile seruant of thine? ouer great in dignitie it is that that hand which created the Heauens and in whose power the Father hath put all things, should abase it selfe to the feet of a man. the highnes of thy person & my profound miserie permit me not euer to consent to this. O good *Peter*, wherefore doest thou marueile so much? certainly, if as thou well knowest the excellencie and dignitie of the sonne of God, thou diddest likewise know the greatnes of his charitie, and the vnmeasurable zeale which he hath of thy saluation: it wold haply not seeme to thee a great matter that he which for our loue descended

to take vpon him the forme of a seruāt, disdaineth not now in manner of a seru-
uant to washe the feet of men: but alas
he will not leaue off heere, neither is
his loue cōtemed with so small things,
for this Lord which now thou seest so
to humble him selfe as to wash thy feet
with water, thou shalt see within short
time afterward, with more profound
humilitie, and with greater amazemēt
to thee, go and place him selfe betwixt
two thecues vpon a most cōtemptible
tree for to make thee a bathe with his
owne blood, and to giue life vnto thee
and to the whole world by his death.
O my soule if this seeme likewise vnto
thee, as vnto *Peter*, ouer great indig-
nitie for so great a Maiestie, and that he
abase him selfe ouer muche, consider
how great was the excesse of thy fault,
seing that it hath brought thy God, and
thy Creator vnto such basenes and in-
dignitie.

4. Consider how whilest our Lord
was washing the feet of his Disciples,
they with great pietie & deuotion wa-
shed their face with aboundance of

teares,

teares, wherewithall likewise were clen-
fed and washed their souls: only *Iudas*
had his eies drie & void of teares, euē
as his hart was voide and emptie of all
kind of pietie. Alas blessed Iesus what
iniurie haue you done vnto this traytor
that you humble your selfe so much vn-
to him, that taking his brutish feete in-
to your diuine handes, you wash them
with so great humilitie, as though you
asked him pardon? O *Iudas* most ma-
licious, O stony hart: which seing thy
master kneeling on the ground to serue
thee, yet notwithstanding perseuerest
in thy crueltie and hardnes: and more
preuaileth in thy hart the greedines of
money, then the example of such be-
nignitie and humilitie.

5. What wonder was it to see, the
King of the Heauens, before whome
the Angelicall powers do tremble, and
those incline them selues which sustein
the world, to lie prostrate at the feet of
most simple fisher mē: And that which
surpasseth all signes of loue & humili-
tie, is to see him washing & clensing in
so louing a sort the feet of his betraier.

Trewly

Trewly my Lord you could not with any other remedy better cure our pride and swelling, then with this your excessive of humilitie. And how is it possible that miserable mā should any more lifte vp his head and dare preferre him selfe before others, seeing the God of Maiestie, in manner of a seruant to lie prostrate at the feet of sinners.

6. Then our Lord went from supper, and laid aside his garments, when as departing from that heauenly banquet, wherin with infinite felicitie, he together with the Father and the holy Ghost was serued and honoured with Angels, he put of his Regall robes of glorie, and exinanited him selfe, descending into the wombe of the blessed Virgine: and then he girded him selfe with a cloth or towell, when as taking vpon him selfe the forme of a seruant, he put on our humanitie, and then hee put water into a bason, whē as he poured forth his blood on the earth wherewith he washed away the filth & brutishnes of our sinnes: then finally with a towell he wiped our feet when as in
the

Isa. 53

Isa. 63

the cleane cloth of his humanitie, he gathered together al the spottes of our finnes, according as the Prophet long before had saide *Et posuit Dominus in eo iniquitates omnium nostrorum*. Our Lord laid vpon him all our iniquities, wherby leauing vs pure and cleane, he him selfe remained as we see him on the Crosse altogether bespotted & deformed, of whome maruailing, with great reason the Angels saide. *Quare rubrum est indumentum tuum & vestimenta tua sicut calcantium in torculari?* Wherefore is thy clothing red, and thy garmēts like theirs which tread grapes in the wine presse? Greate trewly my Lord was your pietie seing that it caused you to desire with so great cost of your owne life, the cleanes and puritie of my soule.

7. I haue giuen you an example said our Sauour, that as I haue done so you do also. What haue you done O most louing Lord, & what ought I miserable wretch to doe to your imitation? you loued me with moste ardent charitie, and so likewise you will haue mee to

loue

loue you, you rose from table to washe the feet of your Disciples, and euen so will you haue me leaue also my comforts and commodities for to serue & helpe my neighbours: You laied down your garments, that I should be ashamed to stand clothed with pride & disordinate passions, seing how you disaparelled your selfe for an exercise of so great humilitie: You girded your selfe with a most cleane cloath and euen so you will that I gird my loines with the sheet of chastitie & cleanes of hart: Finally to your imitation I ought to wash the feet of my disciples, that is my senses and my disordinate affections, that as they haue hitherto serued the fleshe, so now they beginne to serue and obey vnto the spirit, and if I shall doe this, I haue confidence in your pietie that you will vouchsafe to receaue me, together with your holy Apostles vnto your most delicate banquet.

THE PRAIER.

THov shalt pray vnto Christ our Lord, that as he for our example of humilitie, abased him selfe so much,

D

euen

euē as to wash the feet of his Traitor: so he geue thee grace to desire and reioice to be seruānt to euery one, and to humble thy selfe at the feet of all men, although that they were contrarie vnto thee: and pray him likewise, by the merittes of this his profound humilitie that he vouchsafe in such sort to purge and clense thy affections, that being perfectly purged, as wel in the one as in the other of thy loues, that is towardes God, and thy neighbour, thou maiest with more puritie employ thy selfe in the seruice of his Maiestie, and in helping others.

DOCUMENTS.

VEE ought to procure for to haue our handes & our head pure & cleane, as the Apostles had, that is, we must endeouour that our workes and conuersation be holie, and that our intention be right and pure.

2. Let vs procure by often Confession and penance continually to wash the feet of our soule from brutish thoughts, and from the loue of earthly thinges,

that

that we may haue part with Christ.

3. Christ desiring to exhort vs to humilitie, first taught vs with his owne example, by washing the feet of his Apostles, and afterward with his wordes: to giue vs to vnderstand, that they which are Superiors and guides vnto others, ought first with their owne example, and afterwarde with wordes instructe their subiectes in vertue.

4. Then to the imitation of Christ, we washe the feet of our Brethren, and neighbours, whē we pray for their sinns when we pardon them their offences, donne against vs, and when with our good example and holy instructions, we induce them to leaue their sinnes and imperfections.

5. According to the example of Christ, we ought with great desire and gladnes, to embrace the workes of charitie and humilitie, seing that no Christian ought to disdain the doing of that which Christ hath done, neither any seruant ought to be ashamed, to undertake those seruices, wherein he hath sene his Lord and master emploie him selfe.

6. Let vs be ashamed and confounded, seing our Lorde and master, stand striuing with his Disciples to be inferior vnto them, and to wash their feete in manner of a seruauant. And we sillie wormes of the earth, are ashamed to serue and seeme inferior to other3, but would be honored and respected.

7. Christ would not declare vnto S. Peter the cause wherfoze he washed their feet, vntill he had made an end therof: euen so in the thinges which God permitteth to happen in this life we ought not to care to know the cause, but to beare al thinges with patience, seing that after in the end with our gret fruit and comfort we shall know it.

8. They refuse to be washed of Christ and consequentlve shall haue no parte with him, which take not in good part, or els profite nothing by the correction or admonition which is giuen them of their superiors and spirituall fathers, and they likewise which despise, or els make resistance to the diuine inspirations.

THE FIFTH MEDI-
TATION.

*Of the institution of the most
Blessed Sacrament.*

THE GOSPEL.

VHIEST they were at sup-
per: Iesus tooke bread, and
geuing thanks, he blessed it and brake
it and gaue it to his Disciples and said,
take ye & eat: This is my Body, which
is giuen for you, do this for a com-
memoration of me. In like manner after
he had supped, taking the Chalice he
gaue thanks, and gaue to them saying
Drinke ye all of this: For this is my
Blood of the new Testament, which
shall be shed for many vnto remission
of sinnes.

Mat. 26.
Mar. 14.
Luc. 22.

FIGURES.

MELCHIZEDECH being a Priest
of God most high, offered bread
and wine.

Gen. 14

Exod. 12

*Almightie God commanded the peo-
ple of Israell, that in their Pasche they
should take a lambe without spott, and ro-*

sting him at the fire should eat him, with bread of Azimes, and with wild lettisse.

Exo. 16.

God sent Manna from Heauen, for meate and sustenance of his people in the desert.

PROPHECIES.

Psal. 77.

PANEM Celi dedit eis, panem Angelorum māducauit homo. He gaue the bread of heuen, man hath eaten the bred of Angels.

Psal. 22.

2. *Paraſti in conſpectu meo menſam, aduerſus eos qui tribulāt me.* Thou haſt prepared a table or banket before me, againſt thole which trouble me.

Psal. 110.

3. *Memoriam fecit mirabilium ſuorum, miſericors & miſerator Dominus, eſcam dedit timētibuſ ſe.* Our pitious and mercifull Lord hath made a memoriall of his meruailous workes, he hath giuen meat vnto the which fear him.

Iſa. 25.

4. *Faciet Dominus exercituum omnibuſ populis in monte hoc conuiuium pinguium, conuiuium vindemiæ.* Our Lord of hoſtes will make for all people in this mountaine a banket of fatt meates, a banket of the vintage.

Zac. 9.

5. *Quidenim bonum eſt eiꝯ, & quid pulchrū eiꝯ n̄ ſi frumentum electorum, et vinum germi- nans virgines?* For what is his good thing, or what is bewtifull, but the corne of the elect, and the wine which produceth virgins?

Prou. 9.

6. *Venite comedite panem meum, et bibite vinum quod miſcui vobiſ.* Come & eat my bread and drinke my wine, which I haue mingled

for you.

CONSIDERATIONS.

IT is a custome of faithfull frendes which tenderly loue one another, at such time as they are to be seuered frō ech other, to be desirous to remaine together one day in consolation. Euen so our Sauour beeing to departe from this world, had desire, as before he said to make this last *Pasche* with his deere Disciples to comforte him selfe with them, and to leaue them some pledge of his loue, and an eternall memorie of him selfe.

The. i.
point.

2. Consider, with how great loue, Christ our Lorde now drawing neare vnto death, standeth like a good housholder making his last will & testamēt and diuiding amongst his deere sonnes that pretious heretage of his most sacred Body and Blood: see how vnto all he geueth equall portions, yea vnto euery one he geueth all, seeing that by giuing his Body, he therewithall giueth all the diuine treasures which are contained therein. and whilest in maner of a good Pastor with vnspeakable chari-

tie he feedeth his flocke, not now with *Manna* of the desert, neither yet with water of the rocke as did *MOISES*, but with the trew bread of his viuifying flesh, and with the trew drinke of his most pretious blood: He him selfe on the other side is fedde with their soules, which by meanes of this misterious meat he vniteth & conuerteh into him selfe that they may bee one selfe same hart, & one selfe same soule with him.

3. See what feruent desire and ardent loue this potent King of glorie, and this Lord of maiestie bare, towards vs his most base creatures: vs which are nothing but dust and ashes: for seeing that his fatherly and most pitifull hart, could not imagine thinges more high, and better to declare vnto vs his exceeding goodnes, and most burning loue: after that he had made vs a deed of gift of all created thinges, and employed his Angels in our custody, in fine he also gaue him selfe vnto vs. O my Lord, to giue your selfe, is trewly a great and liberall gift, but to giue your selfe in

such

such sorte as you haue geuen, exceedeth all liberalitie: because you haue not bene contented to giue your selfe vnto vs for our Lord and for our God: which thing the holy Prophet reputed great felicitie, when as he said: *Beatus populus cuius Dominus Deus eius*: Blessed is the people whose God is our Lord: But you would giue your selfe for a Father, for a Brother, for a Companion, for a Spouse, for an Aduocate, and finally that which vnderstanding could neuer haue comprehended, nor humane hart haue desired, you haue also geuen your selfe for meate and for ransome of man, to the end that afterward you may giue your selfe also vnto him for a reward, that he being filled with the abundance of your eternall sweetnes, should then haue nothing els to desire.

4. Consider likewise in respecte of the time, the great loue which our Saviour shewed vs, in instituting of this diuine Sacrament, seeing that whilest his enemies were a preparing for him the greatest greeces and tormentes of

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Psal. 143.

the world, he forgetting him selfe, and onely carefull of our good, is preparing for vs this most pleasant and delightful food: and when as they addressed for him Absinth and Gall, he prouided for vs this most sweet honie, and most delicate *Manna*. O sweet Iesus with how great reason is it written, that loue is as strong as death, seeing that all the waters and torrents of your moste bitter Passion & death, could not extinguish or any whit coole or diminish, the burning flames of your loue? well might the apprehension of death bring you in to an agonie, and force you to sweate blood: but it could not possesse your hart in such sort, as to withdrawe you from bestowing on vs this so great and maruailous gift.

Psal. 110.

5. Trewly my Lord, full well saide the Prophet, that with great pietie and mercie you made this diuine Sacramēt as a memoriall and abridgement of all your maruailous workes: for that in all thinges which you haue made: in some of them is particularlye set forth your power, in others your wisdome, and in

some

some els your goodnes, but in this, you haue declared together infinite power, maruailous wisdome, & incomprehensible goodnes: Power, seeing that you could vnder the forme of bread, giue intierly vnto all men for meat, your Sacred Bodie vnited with your most holy Soule, and with your most soueraigne diuinitie. Wisdome, for that you knew how to find out this meanes, so sweet and so proportionable vnto vs, for to giue your selfe vnto man and to vnite him vnto you, with a lincke of loue. Goodnes: in bestowing vpon vs a benefite so singuler, and a gift of so great charitie. O meat most holesome which maketh the sonnes of men, to become the sonnes of God. O iacred and reuerend Bread, which restoreth the minds of men, confirmeth the hart, and exhilarateth the spirite, O liuely and super substantiall Bread, Bread trewly Angelicall, who will graunt me, that worthely I may feed of thee & once satiate the hungry desire of my hart. Lead me sweet Lord into your wine cellar, order in me charitie: because my soule
faint-

Cant. 2.

fainteth if you succour it not with this reuiueing and holefome drinke.

Esa. 55

6. *Omnes sitientes venite ad aquas, et qui non habetis argentum, properate, emite, et comedite: venite, emite absque argento, et absque vlla commutatione, vinum et lac.* All you which haue thirst of iustice, thirst of saluation, and thirst of the loue of your God: come vnto this holefome and sweete water: And what other waters are these, saue you your selfe O sweet Iesu the fountaine of water of life, of which water you said by the mouth of the Prophet. *Sicut aqua effusus sum.* For then like vnto water you powred forth your selfe, when as you exinanited your selfe by taking vpon you the forme of a seruant: when as the fulnes of your diuinitie melting for our loue was diffused and communicated vnto man in this miraculous Sacrament: you are that heauenly dew that desired raine which the Prophet so greatly wished should come downe from Heauen, when as he said: *Rorate Cœli de super, et nubes pluāt iustum.* you are that voluntarie raine, that sweete

Psal. 21

Esa. 45.

Manna

Manna, which God sent from Hea-
 uen vpon his inheritāce: vpon vs which
 fainting for hunger and famine, went
 wandering through the desert of this
 world: This finally is that same water,
 which washeth and purgeth our soule
 from the filth & ordure of sinne, which
 quencheth the thirst of our desires, &
 which alayeth the heat of our concu-
 piscēce. Come therfore al & as the Pro-
 phet inuiteth vs. *Hauriamus aquas cū
 gaudio de fontibus Saluatoris.* Lett vs
 cheerfully drawe water out of this hole
 some fountaine frō whence springeth
 vp that liuely water of Diuine Grace,
 which maketh the soule to ascend vnto
 eternall life, and from whence all the
 fountaines of vertue and heauenly gifts
 haue their first beginning: and albeit
 you haue no siluer money, that is firm-
 nes and perfection to resist the fire of
 tentations, come yet neuerthelesse and
 bye, for that liberally and without any
 price shall be geuen you wine & milke.
 This is that wine and that milke wher-
 unto the Spouse inuiteth you with thes
 wordes. *Bibi vinum meum cum lacte*

Psal. 67.

Esa. 12.

Cant. 5.

meo, comedite amici, et bibite, et inebriamini carissimi. I haue dronke my wine and my milke. cate, O my frends, drink, and make your selues dronk, O my dearest. O how delightfull is this milke, sweet Iesu, O how great is the multitude of consolations and the spirituall delightes which thou hast hidden vnder this celestially food, and how sweetly and soberlye are men made dronke with the wine of your charitie, wherewith they feele them selues inflamed, whosoever deuoutly approching vnto your Altar doe set their mouth at this most amorous chalice. A wine which verely maketh men dronke, feing that it maketh mery the hart, and causeth in the soule an eternall forgetfulness of all worldly things. O my Lord if it might please your Maiestie to geue vnto my soule for to taste one onely little drop of this wine and heauenly milke, how presently would she despise all the vain consolations and most bitter delightes of this world, and my hart being enlarged with sweetnes, would runne with great swiftnes and velocitie in the way

Psal. 103

Psal. 118.

of

of your commaundementes, vntill ar-
uing vnto the place where you mani-
fest your glorie, which now lieth hid-
den vnder the veile of this Sacrament,
her thirst should be fully quenched.

Psal. 16.

7. Arise now my soule and go forth
of the dust of thy vile condition, and
from the base consideratiō of thy selfe,
and contemplate how by the benefite
of this misterious Sacrament thou arte
made partaker of the diuine sweetnes,
& spouse of the only begottē Sonne of
God: Here miserable man sitteth at the
selfe same table with the Angels, put-
teth his hand in the self same dish with
Almightie God, and feedeth and liueth
of the same God. Here most high and
most base thinges are ioined together,
and the earthly thinges with the celesti-
all. Here the Creator of the world with
an amorous lincke is vnited vnto his
creature, and mortall man is transfor-
med into God.

THE PRAIER.

THov shalt render infinite thanks
vnto our Lord for this inestimable
benefite, which would vouchsafe to re-

maine

maine in this blessed Sacramente, for meate, for medicine, and for comfort of thy soule: and likewise thou shalt aske grace to approch and to receaue this celestially meate, with all kinde of puritie and deuotion, that beeing made partaker of those maruailouse effectes which it is wont to worke in the soules of the which receaue it worthely, thou maist euery day encrease more & more in his loue, and by the force and vertue of this meate, walke with more seruour and perfectiō in the way of his seruice.

DOCUMENTS.

CHRISt taking bread, first of all gaue thanks vnto his Father: euen so, before we receaue this blessed Sacramēt, we must prepare our selues with praier and thanks geuing vnto our Heauenly Benefactour for this so great gift.

2. We ought according to the imitation of Christ at the beginning of euery good worke to geue thanks and glorifie our Lord.

3. We ought to annihilate our sel-

ues, by mortification of our passions, and by abnegatio of our owne wills, and to make our selues meat for Christ euē as he exinanited him selfe and became meat for our soule.

4. We ought in the tribulations & aduersities of this life, to geue thanks and to blesse our Lord, euē as Christ taking the Chalice wherin was prefigured his Passion, gaue thanks and blessed it.

5. Christ afterward that he had geuen his Apostles drinke of his chalice, promised them, that they should drinke new wine with him in his Kingdome: Euē so we, if in this life we drinke of the chalice of tribulation, and of the Passion of Christ, we shall with him in the life to come be made partakers of his diuine consolations.

6. If Christ in this blessed Sacrament, as the scripture witnesseth, is called the bread of Angels, If we will worthely receaue him, wee must become Angels, that is, we must imitate their cleanes and puritie.

7. Christ would leaue vs his bodie

and his blood vnder the formes of bread and wine, that as bread is made of many litle cornes of wheate, and wine of many graines of grapes: Euen so all faithfull people which worthely participate of this Sacrament, ought to be vnited together in charitie, in like manner as were those ancient Christians, of whome the scripture saith. That they were all one selfe same hart, and one soule. Multitudinis credentiũ erat cor vnum et anima vna.

Act.4

THE SIXTH MEDI- TATION.

How our Lorde being at supper manifested the treason which was to be committed against him.

THE GOSPEL.

Mat.26.
Ma. 14.
Luc.22.
Ioan. 13

VHEN Iesus had saide these thinges, hee was troubled in spirite, and he protested saying, but yet behold, the hand of him that betrayeth me, is with me on the table. Amen, amen I say to you, that one of you which eateth with me shall betray me, the Disciples therefore looked one

upon

upon an other, doubting of whome he spake, and began to be sad, and to say vnto him seuerally, is it I? and he answering them said, one of the twelue, he that dippeth with me his hand in the dishe, he shall betray me: but woe to that man by whome the sonne of man shall be betrayed. There was therefore one of his Disciples, which leaned on his bosome, whome Iesus loued, to him Peter said, who is it of whom he speaketh? and he leaning vpon the breast of Iesus said, Lord who is he? Iesus answered, he it is to whom I shall reach the dipped bread, and when he had dipped the bread he gaue it to Iudas, into whom after the morcell, Satan entred and Iesus said to him, that which thou doest, doe quicklie, but none of those which satte at the table, knew to what purpose he had saied this vnto him, he therefore hauing receaued the morcell of bread, incontinent went forth, and it was night, he therefore being gone forth Iesus said, now the sonne of man is glorified, and God is glorified in him, and God will glorifie him in him selfe.

A FIGURE.

2. Reg. 15
& 17.

ACHITOPHEL having bene first Councellour and very inward with King Dauid, afterward conspired together with Absolon against him, and procured with his counsaile to haue put him to death.

A PROPHESE.

Psal. 53.

SI inimicus meus maledixisset mihi, sustinuissem utique: & si is qui oderat me super me magna loquutus fuisset: abscondissem me forsitan ab eo. Tu vero homo vnanimis, dux meus, et notus meus, qui simul mecum dulces capiebas cibos. If mineemie had spoken euell of me I should haue tollerated it, and if he which hated me had spoken proudlye against mee. I should haue dissembled the matter: But thou man of one content with me, my guide, and my acquaintance which together with me diddest eate the sweetest meates.

CONSIDERATIONS.

The. 1.
point.

HE is troubled, which cleareth the Heauens, maketh calme the Sea, allaieth the Windes, and comforteth and pacifieth euery troubled and afflicted soule. Alas how hard is this your speach O most benigne Lord, and how

bitter

bitter are these meates which vntill the ende of supper you haue reserued for your Disciples: a litle before you gaue them honie and milke, by feeding the with your pretious Bodie and Blood, but now they vnderstanding that their louing Master, their Guide, and their Pastour, is by one of them to be deliuered to death, you geue them with these wordes most bitter gall and absinthe.

2. O poore Disciples which nowe are so sad, by vnderstanding that one of you is to betray his master, how much greater would your heart grieve be, if you knew that within short time, you all are to abandon him and to remaine alone like fillie sheepe without their shepheard. O what a supper is there now preparing for you, much more bitter then this, wherein you shall not eate with your master, neither the like food neither in company together with him as now you doe: but seuered a sunder, full of feare, weeping and sithing: and then wanting the Bread of life, which now you haue before you, you shall eat bread of sorrowe moistened full often

with most bitter teares. And you (good Iesus) which knew all this, how could you taste of the meate which in this supper was geuen you, perceauing the poison which *Iudas* kept in his heart, and the wicked thoughtes which passed thorough his peruerse minde? by meanes wherof no one morsell of meat entred into your mouth, which saoured not of Treason, of Gall, & of Death yet for all this so great is your meeknes that you suffer the hand of this traytor to go together with yours into the same dishe and meat, and because you will not confound him in the presence of them all, you dissemble and couer the matter, admonishing him onclie with generall speeche that thereby he may acknowledge it, and retire backe from committing so great iniquitie.

3. Our most meeke Lord is sad and troubled, not for feare of that, which he was to suffer, neither yet for the torments and griefes which were prepared for him, but for pure loue and compassion of the Disciple which was to betray him, and so consequently to be

lost

lost. See with what wordes he exaggereth this facte, first by geuing signe of being troubled: then by saying that one of them was to betray him. First he is troubled because one is to be lost: for that he is as much grieued by loosing one, as with the losse of all: he beeing that good shepheard which for the recouerie of one lost sheepe, lefte all the other in those Heauenly mountaines, and came downe to seeke it out in this desert, with so great labour & trauaile. Secondly he hath cause to be troubled, because hee is one of his, one I say of those whome he loued most tenderlye and in whom he had more trust & confidence, and who had receaued of him greater graces and giftes. Thirdly he is troubled for the greuousnes of the excessse, which he is to committe: that is treason a sinne most heinous & horrible. Fourthly for the great importance of the parsonage whom he was to betray, which was his most louing master his Lord and his God.

4 O most sweete Iesus, if you are so much troubled, and so sadde, for one

onely traiterous facte, committed by your Disciple against you: what trouble and sorrow may I thinke haue brought vnto your tender hart, so many treasors of mine and so great iniuries donne against your diuine Maiestie, throughout my wholle life? and if the losse of one onely grieued you so much, what sorrow and crosse was that which your blessed Soule continually did beare, by seeing so few which were to profite by your Blood, and so huge a multitude which despising it would be lost.

5 Consider how good and sweet is our Lord: and by how many waies and meanes he procureth to helpe a soule, before he condemneth it: seeing that for to recall *Iudas* from so great wickednes, and to draw him vnto penance he tried first to ouercom him with loue and with benefittes, by receauing him vnto his owne table, by washing of his feet, by speaking so louingly vnto him: Afterwardes with makeinge him ashamed, by laying down vnto him the indignitie of that facte, when as he saide, *He that putteth his hand with me in the*

dish

dishe, shall betray me: finally with threatnings and with feare of paine, saying: *Wo to that man, &c.* On the other side, consider the hard hart and perfidiousnes of *Iudas*, seing that, neither the familiaritie and humilitie of Christ, neither the sweetnes of his speech, neither his fatherly correction, nor finally the feare and terror of punishment, were of force to recall him frō that wickednesse which he had conceaued in his hart. Wo to that soule which once be-
ginneth to geue place to the Deuill, & to seuer him selfe from Christ, for that he wexeth soe obdurate, that he maketh his saluatiō as it were impossible.

THE PRAIER.

THov shalt pray vnto Christ our Lorde, that since that hee like a good Pastour endeuoured by so many meanes to reduce his Disciple frō sinne to repentance, he will vouchsafe also to retire thee from thy errors and imperfections, and withall geue thee force, to resist and ouercome all the suggestions and deceites of the enemy, which

con-

continually laieth waite to deceaue thy soule, & to make thee runne headlong into the pitte of sinne, that being thus holpē with his grace, thou maiest come vnto that brightnes wherwith the souls of his elect shall shine in Heauen.

DOCTORS.

THEN the traitors hand is at table with Christ. when being unworthy, we presume to approach vnto his sacred Altar, for such on one side as friends make a shew to desire to eat with Christ and on the other side with their sinnes betray him to his crucifiers.

2. Wee ought by imitation of the meeknes of Christ, not to disdaine, nor suddainly condemne, or desire that our neighbour or brethren should be punished, when they are vnperfect, or when as they do vs any iniurie, but we must procure to helpe them with louing affection, and pray for them that they may perceaue their fault.

3. Let vs consider the humilitie of Christ, who would in the same table, in the same dish, and of the same meate

and

and chalice, participate with his poore Disciples: and let vs be cōfounded whē as we desire peculiar meates, and different from the common sort of others.

4. The Deuill first put into the hart of Iudas, thoughtes of treason, and afterward entred into him for the executing of the deed. Let vs procure to resist at the first euell thoughtes and suggestions of the Deuill, least that afterwards by delighting therein, by litle and litle we open the gates of consent and geue the Deuill entrance to robbe & spolie our soule of the grace of God.

5. We must procure to do our works in the light, and not in the darkenes of the night as Iudas did, that is, lett vs not doe any thing in secret which may not be done in the sight of all men: In like maner religious and spirituall persons in vsing their deuotions must not do any thing which they wold haue secret or not knowen, vnto their Superiors or ghostly Fathers: least by the subtiltie of the Deuill, they incurre some downfall as Iudas did.

6. Let vs be cōfounded that so sinall

ly we imitate the charitie of Christ, seeing that he couertly corrected and by no means would make manifest his betrayer, & we would haue our owne sinns be hidden, and of the faultes of others we easely talke: and would haue euery body know them.

7. Iohn, which is interpreted grace reposed on the bosome of Christ, to whom our Lord reueled the secret of his betraying. let vs also procure by puritie of hart to be gracious in the sight of our Lord that we may be worthy by contemplation to repose our selues on his sweet breast, and be made partakers of his celestiall secrets.

8. Christ called this Passion & humiliation, his glorie and clarification, and that therewith he was to glorifie God. O how different are the iudgments of man & of God, for that men account their glorie, to consist in honors, greatness, and prosperities of this life, but the eternall wisdom of God esteemeth it to be in the despising of a mans selfe, and in suffering.

THE SEVENTH MEDI-
TATION.

How at supper he foretold the scandal of his Disciples, and Peters deniall of him.

THE GOSPEL.

THEN beganne the Disciples to contend together, which of the should be greater, to whome Iesus said: The Kinges of the Gentiles ouer rule their subiectes, but you not so, but he that is the greater amongst you, let him become as the yonger: and he that is the leader, as the waiter: euen as I am in the midst of you as he that ministreth And you are they that haue remained with me in my tentations and I dispose to you, as my Father disposed to me, a kingdome: that you may eat and drinke vpon my table in my Kingdome, & may sitte vpon thrones, iudging the twelue tribes of Israell. Little children yet a while I am with you, and whither I go, you can not now come. Simō Peter saith to him, Lord whither goest thou?

Luc. 22.

Ioan. 13

Iesus

Luc. 22.

Mat. 26.

Mar. 14.

Jesus answered, whither I goe, thou canst not now follow me: Peter saith to him, whi can not I follow thee now? I will yeld my life for thee. Jesus answered: Simon, Simon, behold Satan hath required to haue you for to sift as wheat, but I haue prayed for the, that thy faith faile not, and after that thou shalt be conuerted, confirme thy brethren. The Jesus saith to the, all you shall be scandalized in me in this night: and Peter answeringe saied to him: although all shall be scandalized in thee, yet I will neuer be scandalized. I am ready to go with thee both to prison and vnto death vnto whom Jesus said: Amen I say to thee Peter, that in this night before the cocke crow twice, thou shalt denie me thrise. Peter answered, yea though I should die with thee, I will not denie thee. And the like saide all the other Disciples. After this our Lord made a long speech vnto his Disciples exhorting them sweetlye to his loue, and to loue one another: promising for to send them an other comforter, which should remaine with them, and should teach them

them all truth. Afterward he gaue and left them his peace, exhorting them to bee vnited in him, as branches in the proper vine: to the entent they mighte bring forth greater fruite. After this foretelling the many persecutions and aduersities which they were to suffer for his name, hee exhorted them with his owne example vnto patience: and finally he made for the praier vnto his Father praying him, that hee woulde keepe and sanctifie and gard them from all euell, conseruing them vnited together, euen as he was one selfe same thing with his Father.

A FIGVRE.

THE Patriarche Iacob being neere vnto death, and hauing all his children gathered together round about him, appointed Efraim the yonger brother ouer Manasses which was the elder: and afterward hauing tolde them many thinges to come, he gaue them all his blessing.

CONSIDERATIONS.

SEE the small consideration of the Disciples: for that in time, so inconuenient, when as the Death and Passiō

Gen. 48
& 49

The. 1.
point

of

of their master was at hand, whilst that he stood treating with them of the treason which one of them was to commit against him, wherefore they had greater occasion to be fadd and to desire all to suffer and die with Christ: they considering no one thing of this matter, and much lesse the example which a little before hee had geuen them of so profound humilitie: with ambitious minds are disputing and contending amongst them selues which of them should be the greater. O how vaine is man, and how great is our frailtie and inconstancie, if we be not holpen and confirmed with the diuine grace.

2. Consider on the other side, the benignitie and meeknes of our Sauour because he is not incensed against his Disciples, neither reprehendeth them sharply, or confoundeth them for the smal loue which they shewed towards him: but familiarly correcteth the, and in most frendly maner instructeth them first by declaring vnto them how that ambitio was a vice of worldlinges and gentiles: Secondlye by setting before
them

thē the example of him self, who being such as he was, performed notwithstanding amongst thē the office of a seruāt. Thirdly by promising them other kind of honours, & a kingdome in Heauen of greater importance. Wherby we may vnderstand of how great importance, and how necessarie humilitie is, seeing that Christ in the end of his life both with wordes and with examples doth so often inculcate and recommend it.

3. Consider how tenderly our Lord loued his Disciples, which although they were imperfect in his loue, yet neuerthelesse because, they had followed him faithfully, & perseuered with him in his tentations, he promiseth them in reward and recompence, not greatnes and earthly goods, as he did vnto the ancient Fathers, but a Heauenly Kingdome, & the selfe same kingdome and reward, which his eternall Father had disposed to giue vnto him. What greater honour and dignitie then this, can mans hart desire, to be made after a sort equall in reward vnto the very Sonne of God, to be coheire with Christ, and

Rom. 8.

Luc. 12.

to eate at the same table with Christ? Yea as he saith in an other place: Our Lord will make his seruantes sit downe at table, and he girding him selfe like a seruant will minister vnto the, O with how small trauaile may we obtaine so great a good? happy is that soule which Christ calleth vnto his seruice, and geueth it grace to suffer & perseuer with him in his tentations vnto the end: that afterward he may make it worthie to ioy & reigne with him in Heauen with out end.

4. All you saide our Lorde shall be scandalized in me. See how stil the displeasures and trauailes of our Sauour increase: a litle before he was troubled for that one of his Disciples was to betray him: now he is greeued because al of them are to be scandalized in him, and that which troubleth him most, is, that he, whome he had exalted aboue all the rest, within a while after should so shamefullye denie him, and sweare that he neuer knew him. See how on euery side Blessed I E S V S findeth new occasions of sorrow and sadnes, for if

he

he turne him selfe vnto his Father, he seeth him stand with the sword of his iustice in his hand, prepared to strike him for our iniquities: If he turne him to his mother, he seeth her so much afflicted for his loue, that she hath more need to be comforted her selfe, then to geue comfort to her sonne: If he turne towards his frendes and Disciples, he seeth that within short space they all being scandalized in him shall abandō and forsake him. If finally he turne towards the fruit of his Passion, to comforte him selfe at least in those which were to be redeemed by his death: Alas my Lord how small in number did you perceauē them to bee, which were to take profite by your Blood: yea rather how manye to your infinite greefe did you see which would despise it & tread it vnder their feet?

5. If all the others be scandalized, said *Peter* vnto Christ, yet will not I, and if need be I wil go with thee to prison and vnto death. In like maner said all the rest. O Redeemer of the world, how great courage do your Disciples

shew, but they will quickly loose it. O what difference is betwixt saying and doing? for their wordes go very strait, but their doings will go quite a wry, seeing that they saye they will die for you, and not runne away, but within a while after they will flye, and you shall die for them. But content your selfe most benigne Lord, that this promise which now they make you, remaine as reserued for the time to come, when as after your Ascention they dispersing them selues ouer the wholle world shall die all Martyrs for you. Then shall be fulfilled that which now they say, then shall they go to prisons and to death for your loue: so that at this present you call them not to account for that which they promise, seeing that they will do quite contrarie. O poore Disciples now cometh the hower, that obscure hower for you, wherein shall be obscured & darkened in you the light of faith, and so shall be discovered infirme and imperfect you are: seing that now you go all in one way vnited together, and shortly after you shall flie

away

away dispersed into many waies: now you go like faithfull Disciples together with your master, and presently after you shall returne without a master and without trew fidelitie.

THE PRAIER.

THOU shalt pray to CHRIST our Lord by that benignity & fatherly pietie, wherwith he tooke compassion ouer the frailtie of his Disciples, and healed their spirituall infirmities, that he permit thee not vainely to be caried away with anye blast of Pride, neither to be remoued by any tentatiō, from the way which thou hast begone of his holy seruice, but that knowing thine owne weakenes and inconstancy thou maiest trust onely in him, & vnite thy selfe vnto him only: that aided and confirmed with his grace thou maiest ouercome all the deceites of the Deuil, and securely arriue to that happy kingdom, which he hath prepared for those which are humble of hart, which perseuer for his loue constant in the tentations and trauailes of this life.

DOCUMENTS.

SEING that Christ was not ashamed to serue his Disciples. If we think much to imitate the example of other men, at least let vs not be ashamed to imitate the humilitie of God.

2. CHRIST promised his Apostles a kingdome, not for that they had folowed him, but because they had perseuered with him in his tentations: it auai-
leth vs litle to beginne well, if after-
wardes we perseuere not: and he is not rewarded which only followeth Christ, but he which suffereth and trauaileth with Christ.

3. The Devil desireth with tenta-
tion to siste al men, but much more the
seruantes of God, whome he hath elec-
ted for the aide and helpe of others. let
vs therfore endeouour to be alwaies vi-
gilant, because our enemy sleepeth not

4. Christ prayed for Peter that hee
being conuerted might helpe others:
Euen so, the graces which our Lorde
hath craunted vs, must not we keepe
idlie, but vse them to the helpe and sal-
uation of others.

5. Let

5. Let vs not account our selues secure, although we seeme to haue gotten neuer so much vertue and perfectiō: for oftentimes it happeneth, that they which seeme farre better then others, fall most miserably.

6. Our Lord permitted Peter that great pillar to fall, for our instruction. First that we should learne, not to trust in our selues, neither to attribute much to our owne strength, seing how fraile and weake we are: Secondly that we should geue more creditte vnto Christ and vnto those which in his steed do gouerne vs, then vnto our owne iudgmēt. Thirdly to reprove the foolish boldnes of those, which perswade them selues that they know and are able to do great matters and much better then others. Fourthly to the entent that those which haue the charge and gouernment of others, might learne by their owne experience how to haue cōpassion of their subiectes when as they also happen to fall.

THE EIGHTH MEDI- TATION.

*How Christ our Lord went to the
garden of Gethsemani.*

THE GOSPEL.

Mat. 26.

Mar. 14.

Luc. 22

Ioan. 18

VHEN IESVS had said these things, he went forth with his Disciples, & hauing passed the torrent Cedron, he went according to his custome towards mount Oliuet, & coming with them into a village called Gethsemani where was a Garden, he entered into the same together with his Disciples, to whom he said: sit you here vntill I go ponder and pray. And taking to him Peter and the two sonnes of Zebedee Iames and Iohn: he beganne to be sadd and to feare, saying to them: my soule is sorrowfull euen vnto death: stay here and watch with me. And beeing pulled away from them, and gonne forward a litle about a stones cast: he knelled downe, and fell flat on his face vpon the ground.

A FIGVRE.

I OSOPHAT King of Iuda, *understa-*
ding that the Moabites, & Amonites
came with a greate armie against him,
being full of feare and terrours prostra-
ted him selfe in praier before our Lord,
praying him to deliuer him frō the hands
of his enemies.

2 Par. 20

PROPHESES.

C OR *meum conturbatum est n me, & for-*
mo do mortis cecidit super me. My hart is
 troubled within me, and the feare of
 death is come vpon me.

Psal. 54.

2. *Repleta est malis, anima mea, & vita mea*
in inferno appropinquauit. My soule is filled with
 euels, and my life is come nigh vnto death.

Psal. 87.

CONSIDERATIONS.

S EE my soule how thy IESVS go-
 eth voluntarily, in maner of a most
 meeke lambe vnto sacrifice, and how
 the Disciples go after him full of feare,
 weeping & sighing: where thou maist
 consider, with what sweet speeches our
 Lorde exhorted and comforted them
 whilst they were thus walking. O how
 hard a thing seemed it vnto the pious

The. i.
 point.

Disci-

Disciples, to be seperated from their most louing master, & how bitter tears did they shed: And he likewise as a most benigne Pastor, seing his sheepe so sorrowfull for his loue, could not contain him selfe from weeping. Approch thou also my soule, and seing that thou canst doe no more, at least with sithing and teares accompany thy Lord, which for thy sake goeth vnto death.

2. Consider with how great desire and promptnes our Lord wēt towards the Garden, to set a beginning to that worke which he so much desired, of our redemption. He went to the Garden to the end that where the first man by his disobedience, lost his libertie, in the selfe same place he by his obedience might restore it. In the garden the world sickned: In the Garden Christ gaue a begining of the health therof. Our Sauour therefore both went and also was driuen forward and caried: He went, because that willingly he did go to his death: *Oblatus est, quia ipse voluit*: He was offered to death (saith the Prophet) because he would. And as he

Isa. 53.

went

went of his owne accord, euen so he gaue his enemies all opportunitie that they might find him, and haue him in their handes. Our Lord also was driuen on the one side forward and caried by the obedience of his Father, which he signified in those wordes when as supper being ended, he said to his Disciples: to the entent the worlde may know that I loue my father, & do that which he hath appointed me: arise vp and let vs go from hence: on the other side his exceeding charitie towards vs did driue him: wherof he had spoken a litle before vnto his Disciples, saying: greater loue then this no man hath, that a man yeeld his life for his frendes. Yea farre greater (O my Lord) was your charitie: for that you gaue your life not on-ly for your frendes, but also for your enemies. This charitie was that which not only prouoked him willingly to suffer death, but also in the whole course of his life afflicted him, thorough the earnest desire which he had to see this hower once present, euen as he expressed in those wordes. *Baptismo autem*

Ioan. 14.

Ioan. 15.

Luc. 12.

habeo

habeo baptizari, & quomodo coarctor, usque dum perficiatur. But I haue to be baptized with a baptisme, & how am I straitned vntill it be dispatched.

3. Whilst our Saviour was thus going he beganne to giue signes of feare and sadnes, saying: my soule is afflicted vnto death. Haue compassion O my soule of thy afflicted Iesus, see how that diuine face is all changed and appaled: & how for greatnes of the greife which oppresseth his hart he is scarce able to bring forth his wordes: O strength of the Father, O ioy of the Angels, why do you feare, & for what cause are you sad, do you peraduenture feare death? but for what other end came you into the world, and tooke that moſte holſome name, but by your death to deſtroy our death? And if you good Ieſu do flie from death, what ſhall become of me, and who can euer be able to ſatisfie for my ſinnes? You a litle before ſhewed great deſire of death, and ſolicted the traytor that ſpeedely he ſhold diſpatch: and now it ſeemeth that you flie, and retire: But verely (my Lord)

this

this feare and this sadnes was not yours but ours, euen as the force and strength which we haue in the trauailes of this life, is not ours but yours. You did cōtristat your selfe of that part which you held of our nature, and wee are made strong by the force of your Godhead. You like the trew ADAME gaue the Church your Spouse a ribbe of your strength, and tooke of her in lieu of it the flesh of our weaknes.

4. Consider moreouer how greate was this affliction of our Lord, seeing that he not only sorrowed for the losse of his owne life, but also for all the sins of the world, taking vpon him selfe all such paine & grieve as was dew to the sinnes of all men. Wherefore he wel said that he was afflicted vntill death, for so great was this sorrow, that it alone was able to cause him to die. Trewlye (O Lord) your contrition and sorrow, was great in maner of the Sea, for that gret was also our wounde: and greate was your loue which moued you to take for the same such great sorrow,

Thr. 2.

5. Presently as our Lorde came to

the

the place of praier, all afflicted he fell flat on the ground. Where thou maist well consider the weight of thy sinnes and offences, seing that our Lord taking them on his shoulders, was enforced by the huge burden therof, to bow & incline him selfe vnto the earth. And see likewise, howe high thy pride had exalted it selfe, for that to make satisfaction therefore vnto the diuine iustice, it was needfull that the most high God should abase him selfe so much, as to lay his diuine face on the ground. O good Iesu, O sweet louer of men, what paine and trauaile do you take to make vs worthie of Heauenlye consolation? How profoundly do you humble your selfe to exalt vs? and how much greater account doe you shew to make of our feet, then of your diuine head? seing that a litle before you would haue your Disciples set their feet on your bosome wherupon the Angels most happelye repose them selues: and you now lying prostrate on the earth, do put your sacred head, where men do set their feet.

THE PRAIER.

THov shalt pray vnto Christ our Lord, seing that for thy sinnes he would be sad, & for thy infirmitie become fraile & weake: to geue the grace to beare stoutly and willingly for his loue, all the paines and tribulations, which he shall permit for to happen vn to thee, and likewise that he will communicate vnto thy harte, some litle portion of that his amorous affection, that thou maist likewise, be sorowfull and take compassion, on the trauailes and and sadnes which he felt for thee, and moreover be compassionate ouer the infirmities and necessities of thy neighbours and brethren,

DOCTRINES.

THE seruantes of God ought not to dispaire, though sometime in their tentations they be assaulted with feare or pusillanimitie, seing that Christ our Redeemer, would also him selfe for our example susteine feare and sadnes.

2. CHRIST our Lord was not sad so much for his Passion which he most ar-

dently

dently desired, as for our cause: wherefore we must likewise for his imitation, take pittie and be sadd at the losse and spirituall necessitie of our neighbours.

3. If Christ would for our loue, feelee such sadnes and affliction without any consolation: we must also for his loue, and for our saluation despise the pleasures & vaine consolations of this world.

4. If we wil deuouily pray, we must enter into the desert of our hart, ridding our mind from all terrene affections, and withdrawing our selues from ouermuch conuersing euen with our deere frendes, as Christ withdrew him selfe from his beloued Disciples.

5. Let vs learne by the imitation of Christ, to repressse our passions with the bridle of reason, that they arriue not vn to our soule, but rest in our sense, vnder the empire of our will.

6. If sometimes in our workes and trauailes taken in the seruice of God, we feelee some tediousnes or sadnes, we ought not to loose courage, or thinke that our trauaile is in vaine, or without merite, but we must comforte our

selues

selues with the example of Christ who in the worke of our redemption did feelee the like tediousnes & fastidiousnes and irkesomnes.

7. In all our trauailes or tentatiōs wee must make recourse vnto Praier, by the vertew wherof we shall be eased of the burden of thē, or els shall obtaine strength and force more easely to suffer them and to reape fruite by them.

THE NINTH MEDI- TATION.

*Of the praier which our Lord
made in the Garden.*

THE GOSPEL.

IEsus praied that if it might be, this hower might passe from him, and he said, my Father, if it be possible trans-ferre this chalice from me, neuerthe-lesse let not my will but thine be done. And beeing risen from praier & gone to his Disciples, he findeth thē sleeping, and saith to Peter, Si non sleepest thou? could you not watch one houre with me watch and pray that ve enter not into

Mat. 26.

Mar. 14.

Luc. 22

tentation, the spirite is prompt, but the flesh is weake. Againe the second time he went & made the selfe same praier saying, My Father if this Chalice may not passe but I must drinke it, thy will be done. And he cometh againe and findeth them sleeping, for their eies were heauie, & they wist not what they should answer him. And leauing the he went againe, and prayed the third time saying the selfe same wordes.

PROPHESES.

Thr. 3.

A EDIFICAVIT *in giro meo, et circumdedit me fess, et labore, sedet cū clamauero et rogauero exclusit orationem meam.*

Our Lord hath builded round about me, and hath compassed me in with biternes & griefe, yea also when I shal cry out and pray vnto him he hath excluded my praier.

Psal. 63.

2. *Sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inueni.* I expected if any would be sad with me, & there was none: and if there was any to comfort me, but I found not any.

CONSIDERATIONS.

The. i.
point.

O V R Sauour as a trew Bishoppe, loaden with all the sinnes of the world, presenteth him selfe before the throne

throne of his Fathers glorie, and inclining him selfe with profound humility and reuerence vnto his FATHER, with great crying and teares he offereth vnto him his praiers. The most bening IESVS had often times as our Aduocat praied for vs, and was alwaies heard, now he praieith for him selfe, but he is not heard of his Father, of whome it is written that in such sort he loued the world that he gaue for it his onely begotten Sonne, which Christ knowing full well, and desiring that the will of his Father might be fulfilled, would not be heard for himself: that he might be heard for vs. He loued more our saluation then his owne life: He praieith therefore to his Father and saith. Father if it may be, transerre from me this chalice: my soule would not feelee this paine and bitternes, which is prepared for her: But this O Father is my demaund, that this my will be not done: that you do not condescend vnto this my naturall affection, but that the same may be done which you haue ordained frō all eternitie, which is, that I suffer &

Ioan.3

drinke for all, this most bitter chalice.

2. O singuler obedience, O goodnesse ineffable of our Redeemer, how gretly are we boū d vnto you most sweet Lord, for this your so great charitie towards vs? for if you had not sett your mouth to this bitter chalice, ther could not haue bene found neither in Heaue nor in Earth which coulde haue bene able to drinke it, and if you with your most sweet lippes had not sweetned the bitternes, the trauailes the passions and tentations, of this miserable life, what patience and what strength wold haue bene found which could haue bin able to haue tolerated them?

3. In so great trauaile of his, sweet IESVS is not vnmindfull of his deere Disciples, and after a sort being more carefull for them then for him selfe, he leaueth his praier & goeth to visit thē, but finding thē a sleep, he saith to *Peter* which had shewed him self more stout and more faithfull thē the others, *Simō* sleepest thou? could you not watch one hower with me? as though he would haue said, thou, which a little before

didest

dideſt make thy vaunt that thou would
eſt die for me, now in my greateſt need
art a ſleepe, & *Iudas* which will betray
me to the *Iewes* ſleepeth not, but wat-
cheth all the night preparing weapons
and ſoliciting the multitude to come
and take me. Alas (blessed Ieſus) how
much more vigilant and carefull are
the miniſters of the Deuell to execute
his peruerſe wills, then are your ſeruāts
in the workes of your diuine ſeruice?
O my ſoule how often times, whileſt
thou alſo art lulled in the ſleepe of thy
coldnes & negligence, haſt thou heard
this voice of thy moſte pitifull IESVS,
which talking ſweetly to thy hart, ſai-
eth vnto thee. *Simon dormis?* SIMON
ſleepeſt thou? as if he ſaid: The Deuill
thy aduerſarie in manner of a hungrie
Lion, roreth and goeth about thee to
deuour thee, and I for thy defence for
to deliuer thee from death haue expo-
ſed my body to his moſt cruell bitings,
and geuen my beloued ſoule into the
handes of mine enemies, and thou as
though it nothinge apperteined vnto
thee, lieſt ſleeping without any regard

Mar. 14.

either of thy saluation or els of all that, which I haue done and suffered for the.

4. Consider the great benigntie of our Sauour, who finding his Disciples a sleepe doth not reprehend the sharply, but with patience tollerateth their sluggishnes and infirmitie. See moreover how in maner of a faithfull Pastor he praieth, taketh heed, and care of his sheep, he remaineth waking that they may sleepe secure, he alone fighteth, that they may take their repose: he exponeth him selfe as an innocent lambe to the teeth of cruell wolues for to saue and deliuer from death his sheepe, O how trewly is it written my Lord, that you loued vs vntill the end, and that in the end you shewed vs greater signes of loue.

5. Our Lord returneth to praier, and cometh againe to his Disciples, and yet findeth them sleeping. Take compassion O my soule on thy Redeemer, see how for thy sake he is inuironed round about with so great anguish and assaulted on the one side, with the terrible presence of death, & on the other side,

findeth

findeth not any which will harken vnto him, or helpe him or so much as comfort him: sorowfull IESVS goeth and returneth from his Disciples vnto his Father, and from his Father vnto his Disciples, & findeth on euery side the gates of all comfote to be fast shut vp, wherfore in lamenting sort he said wel by his Prophet. *Circūspexi, et non erat auxiliator: quesivi et non fuit qui adiuuaret.* I looked about mee, and there was not any that would succour me, I sought, but none would helpe me.

Isa. 53.

6. Go my Soule vnto the Garden where thy Lorde is praying for thee, there thou shalt see opened that booke of life, wherin are hidden all the treasures of the diuine wisdom: and knowledge, there thou shalt behold that mirrhour of all vertues, of a most profound humilitie, of a most enflamed charitie, of a most perfect obedience and patience: there thou shalt see that valiant Dauid, thy Lord and thy God armed with a burning desire and zeale to enter into combate and to giue his blood and his life for his people: See how en-

couraged by loue he descendeth alone & before his aduersaries vnto the place of fight: where before that the enuious *Jewes* lay their bloodie handes on him, he voluntarily taketh such torment on him self, that neuer was seen any griefe like vnto this of his, O with what anguish was the most sweet heart of thy Sauour oppressed: and what paine and vexation susteined he being pressed in that hard presse of feare and loue. O what compassion did the superior part of that most holy Soule, take of the inferior part of the sense, and what faithfull intercession did she make vnto the Father for the same, saying, Father, if it be possible transferre frō me this chalice, and afterward reconciling againe the afflicted flesh vnto the spirite, said, let not my will be donne but thine: O how noble was this resignation and oblation of our Redemer, truely my Lord with your great charitie you quercame flesh and blood.

THE PRAIER.

THov shalt pray vnto Christ our Lord, by that profound humilitie and resignation, wherewith he praied vnto his Father: to geue thee grace that in all thy tribulations, tentations and trauailes thou maiest humble thy selfe vnder the power of his handes, and being spoiled of all particuler interest, maiest remit and resigne thy selfe in all thinges to his diuine will, and likewise to graunt thee grace to ouercome thy coldnes & slothfulnes that walking fro hence forth with greater diligence and seruour in the way of his seruice, thou maiest neuer be ouercome but alwaies get the victorie of all tentations.

DOCUMENTS.

VE ought to perseuere in praier, and to aske oftentimes for grace, and not to retire our selues or dispaire, if we be not so soone heard, for that oftentimes which at the beginning is denied, is graunted vs in the end.

2. Our praier, in all the petitions which we make vnto God, ought to be

accom-

accompanied partly with greate trust & confidence in our Lord, making recourse vnto him as to our Father, and partly with obedience & resignation of our self to his diuine will, saying with Christ, Father, not mine, but thy will be done.

3. Wee ought in such sort, to geue our selues, and attend vnto spirituall exercises, that together withall we bee careful of the saluatiō of our neighbours helping thē with our exhortations, and other works of charitie as CHRIST did with his Apostles.

4. We must watch ouer the custodie of our hart, and senses, and pray often, that by no tentation we be overcome, and so flie as the Apostles did.

5. Couldst thou not watch one howe-
er with me said Christ to Peter. Great confusion is it to those which in the seruice of God are remisse and cold, seeing that worldlings spend their yeeres and wholle liues in offending of God for the which afterward they are to receaue eternall punishment: and they whome our Lord calleth to labour with him one only houre to geue them afterward

for recompence thereof the Kingdome of Heauen, stand without all regard drowned in the deepe sleepes of tepeditie and negligence.

6. Howbeit all those which are negligent in diuine seruice are worchie of great reprehension: yet notwithstanding such as are placed for guides and examples to others, sinne more greuously, and shall be more seuerely reprehended of our Lord.

7. Wee oughte to the imitation of Christ, when as we pray, to humble our selues profoundly, acknowledging our owne vnworthines, because it is written that the praier of those which doe humble them selues shall penetrat the cloudes: Oratio humilientis se nubes penetrabit.

Eccle.35

THE TENTH MEDITATION.

Of the agonie which Christ our Lord suffered in the Garden.

THE GOSPEL.

AND there appeared to him an Angel from Heauen, strengthening him, and being in an agonie, he praied

Luc.22.

the

the longer, and his sweat became as droppes of blood trickling downe vpon the earth.

A FIGVRE.

Gen. 23

THE Patriarche Iacob seeing Esau coming against him, beeing full of feare, by praier made recourse vnto our Lord, who sent an Angell to geue him cōfort, saying, if thou hast stood strongly against God, much more shalt thou preuail against men.

PROPHESES.

Psal. 21.

SICVT aqua effusus sum, et dispersa sunt omnia ossa mea, factum est cor meum tanquā cera liquefcens, in medio ventris mei, aruit tanquam testa virtus mea. I am powred forth like water, and all my bones are dispersed, my hart is made like melting waxe, in the midst of my bellie, my vertue is dried vp like vnto a baked earthen pott.

Zach. 1

2. *Vidi per noctem, et ecce vir ascendens super Equum rufum, et ipse stabat inter mirteta que erant in profundo.* I sawe in the darkenes of the night a man vpon a redd colored horse, which stood amongst the mirtell trees in the deepe of the valley.

CONSIDERATIONS.

CONSIDER how thy God which
only possesseth blessednesse, and
with his abundant consolations, re-
ioiceth the Angells, and maketh glad
euery afflicted soule, taking on him the
infirmities of thy flesh, and the anguish
and bitternes of thy iniquitie, sheweth
him selfe in such sort to be man, that as
it were forgetting him selfe to be like-
wise God, he consenteth to be anima-
ted and comforted of one of his crea-
tures. O Angell of God, how doe you
comfort him, who is your trew and on-
ly comforter? and howe became you
not astonished, seeing him vnder you
vpon the Earth, whome aboute you in
Heauen with feare and trembling you
adore and reuerence? O how well my
Lord said the Prophet of you, that you
were made lesse then the Angels, see-
ing that of an Angel you wold receaue
comfort & consolation. O good Iesu
how much did you humble your selfe
for me, and in how base a roome did
you place your selfe? truly as it is writ-
ten, you tooke vpo your selfe our weak

The. i.
point.

Plal. 8.

Isa. 53.

nes, and bore the burden of our sorows seeing that to heale our infirmitie, you would endure so great anguish, that it made you sweat blood, and for to cure our sorow you woulde take vpon you such paine and grieffe, that it brought you to death.

2. Consider my soule the extreame anguish wherein thy Redeemer findeth him selfe, for that representing vnto him selfe in that instant those crewell paines and griefes which were prepared for his most delicate bodie, & likewise setting before his eies all the wickednes & obhominations of the world, for the which so much greater was his sorow, by how much greater was his charity and zeale of his Fathers honor: more ouer seeing the ingratitude, of so many soules, which would neither recognise nor profit them selues by a benefit so great, & by a remedie so deere: and finally foreseeing the horrible sinn, and miserable dispersion of his people, which for their so intolerable impietie were to be punished so greuously: that blessed Soule was so straitned on euery

side

Med. 10. OF THE PASSION. III

side, that the senses being troubled, and the strength of his most sacred Bodie being dissolued, that delicate Flesh opened it selfe in all partes, and gave the blood place to come forth and diffuse it selfe in so great aboundance.

3. O most sweet IESV, what affliction was that so great, what weight so heauie, and what infirmitie so cruell which made you to sweat blood? Truly your vnmeasurable charitie & pietie towards me was cause of so great anguish & affliction: and the heauie burden of my sins, was that terrible presse in the which your most innocent flesh beeing pressed like grapes, sent forth that liquor most pretious and holse me. Finally our mortall infirmitie, was that which made you to take so sharpe and bitter a medicine.

4. Haue compassion O my soule on thy sweet IESVS, see how beeing not able to stand on his feet, he is fallen on the earth and from the head to the feet distilling streames of blood, hath none that wil either giue him helpe, or wipe his diuine face, or change his imbrued

garmēts.

garmentes, or els so much as geue him any refreshing in this his extreme need and seing that thou seest him in so pittifull case for thy cause, if thou canst not together with him shed blood, at least shedd teares of compassion, and if thy heart be so hard, and thy eies so drie, that they can yeelde forth no teares: weepe at least in desire, and offer that bloody sweat of thy Sauour, to the self same Lord in lieu of teares.

THE PRAIER.

PRAY vnto Christ our Lord, by that most bitter anguish which he felte in the Garden, by that blood which he sweat forth, by that seruēt praier which then he made, and aboue all things for that infinite loue, which induced him to all this, that he will graunt thee the gift of praier, that therby in all thy necessities thou maist make thy recourse vnto him, and that at the last hower of thy life, when the anguish of death shal oppresse thy hart, he geue the strength and confidence in his mercie, and vout safe to send thee his Angell, to defend

thee

thee from thine enemies, & to conduct thee securely vnto the port of saluatiō.

DOCUMENTS.

LET vs learne by the imitation of Christ, to deny our owne proper wil and conforme it to his diuine pleasure let vs learne to ouercome our sensuality. and to subdew it to the spirit: let vs learne to make recourse in our spiritual necessities vnto our most mercifull Father: and finally let vs learne to perseuere in prayer, that we may merite together with Christ to receaue comfort and consolation.

2. How great is the businesse of our redemption, seeing that it was cause sufficient to him to sweat blood which susteineth Heauen and earth: And contrariwise how little do we esteeme it, when as for our owne saluation we will scarcely move our foot from the ground.

3. If the paines of this life are such, that the only contriuation thereof sufficed to make Christ for to sweat blood: what bloodie sweate would we power forth, if we would deeply consider what

paines are prepared in Hell, or els in Purgatorie, seing that with out all cōparison they farre exceed all the paines of this world.

4. We ought to pray with such feruour of spirite, that we sweate blood with Christ, by earnest desire of suffering for his loue, and to be configurated to his most dolorous Passion.

5. If Christ beeing the strength of his Father, and a lambe most innocent who was sure of his owne blessednesse: yet notwithstanding by thinking of his future death fell into so greate sadnes & agonie, what sorow & agonies shall we suffer at the hower of our death, finding our selues so infirme in spirit, so full of sinne and so vncertaine of our saluation? Let vs therfore pray most instantly vnto our Lorde that we may deserue in that fearfull passage, to be holpen and comforted of him as he was of his Father.

6. To Christ our Lord when he was in prayer, appeared an Angel that comforted him: euen so the Angels likewise assist those which pray with feruour and deuotion, & albeit that sometimes they

obtaine

obtaine not their demaundes, for that peradventure it is not expedient, yet nevertheless they are not deprived of Angelicall comfort.

THE XI. MEDITATION.

Of the treson which Iudas wrought against our Saviour.

THE GOSPEL.

THEN he cometh the third time to his Disciples, and saith to them, Sleepe ye now and take rest: it sufficeth, rise, let vs go, beholde he approacheth that shall betray me: & as he yet spake, behold Iudas one of the twelue came, and with him a great multitude with swordes and clubbes, sent fro the chiefe Priestes and the Scribes, and the betrayer of him had geuen them a signe, saying, whom soeuer I shall kisse, it is he, lay hold on him and leade him wauely. And going before the others hee approached to Iesus, & said, Haile Rabbi, & he kissed him: and IESVS said to him, friend, wherinto art thou come, with a kisse dost thou betray the sonne of man? IESVS therefore knowing all thinges

Mat. 26.

Mar. 14.

Luc. 22

Ioan. 18.

that should come vpon him, went forth and said to them, whom seeke ye? they answered, Iesus of Nazareth, Iesus said to thē: I am he. And hauing thus spoken vnto them they went backward and fell to the ground. Againe therefore he asked thē whom seeke ye? and they said Iesus of Nazareth, Iesus answered I haue told you that I am he, If therefore you seek me let these go their waies.

A FIGURE.

2. Reg. 20

IOAB one of the Captaines of Kinge David, meeting with Amasa saluted him, saying: God saue you my Brother, & taking him with one hande by the chinne as though he would haue kissed him, with the other he thrust him thorowe the side with his dagger, and killed him.

PROPHECIES.

Psal. 40.

HOMO *pacis meae in quo speraui, qui edebat panes meos, magnificauit super me superlatat onem.* The man with whome I had peace, in whome I trusted, who eate my bread, haue lif. vp his foot against me to giue me a fall.

Abdi. 1

2 *In ceciderunt a luersum te viri pacis tuae, qui*

Med. 11. OF THE PASSION. 117

comedunt tecum ponent in fidiā super te. Men which haue peace with thee, haue preuailed against thee, they which eate with thee shall lay inares to entrappe thee.

3. *Oblatus est quia ipse voluit.* He was offred vp for sacrifice, because he would

isa. 53.

CONSIDERATIONS.

CONSIDER how our most amiable Lord, after that he had long time praied vnto his Father, in the end listd vp his reuerent face frō the Earth, and raised him selfe from Praier. O how euell intreated and how greatly weakened were his sacred mēbers by meanes of the extreme feare & anguish which in this troublesome conflict he had suffered. Most sorowfull I E S V S therefore cometh with his eies swollen and dimmed by the aboundance of teares, and with his face all inflamed with his feruour of praier, & as yet distilling drops of blood by extremitie of his agonie, and finding that his Disciples did sleep with fatherly pitie he tooke compassion of them, and said, sleepe now, and repose your selues a while. O goodnes O sweetnes, of our Sauour: the most

The. 1.
point.

benigne IESVS had commaunded his Disciples to watch & the first time finding the sleeping, he reprehended the louinglye, but the second time finding the in like sort, he supported with patience their weakenes & infirmitie: & for that he would geue the no more cause of confusion he departed from the with silence. Afterward coming vnto them the third time, and finding them yet a sleepe, hauing compassion on their humane frailtie he gaue them leaue to repose the selues for a while, and he himselfe stood in maner of a good Pastour with great loue watching ouer his litle flocke.

2. A little after this he awaked his Disciples and said vnto the, it sufficeth, let vs go, behold, that he which is to be tray me is now at hand. Where thou maist consider how that IESVS hauing in his praier shewed the infirmitie of his flesh, the hower of Passion beeing now come, he declared the promptnes of his spirit, for that seing his enemies come he retireth not, nor hideth himselfe as the hireling doth, but as a trew

10.10.

shep-

shepherd which more esteemed our saluation then his owne life, goeth willingly to meet with them. O Blessed IESVS where is now that feare which a litle before so greatly assaulted you? where are now those deep sighes, those dreadfull tremblinges, and that terrible horror of death? A litle before when your enemies were farre from you, you were sad and sorowful vntill death, and now that they are present and before your face rore like Lions for to shedd your blood, you haue no feare nor amazement but couragiously go forth to encounter with them.

3. O sweet loue of men, what loue hath in such sorte swallowed vp your hart that it inforceth you to go so willingly vnto death? Trewly the vnmeasurable loue which you beare me, was cause of all this. But what am I good IESVS, that you the Lorde of Lords and King of Heauen and Earth, will for me a vile worme offer and yeeld your selfe into the handes of your most cruell enemies.

4. Consider how when as this most

Isa. 53.
1. Pet. 2

cruell beast the traitor came, the most benigne IESVS thrust him not away, but turning his most louinge Face towards him, put forth his sweet mouth wherein was neuer found deceit, vnto his mouth full of all filth and falshood, and besides most beningely speaking vnto him, said: frend wherunto art thou come, as if he would haue said: haue I deserued this at thy handes, O *Indas*? peraduenture sinned I against thee whē I bowed my knees before thee, when I washed thy feet and gaue vnto thee for meat my pretious Bodie and Blood? O *Indas* why hast thou esteemed me of more vile and base worth then thirtie pence, why hast thou departed frō me, and wherfore hast thou abandoned me the fountaine of life, and hast adioined thy selfe vnto these slaues of the Deuil? Returne O *Indas* vnto thy hart, cōsider wel what thou doest, for that as yet the gate of my grace is open for thee, and I am readie to receaue thee, if with sorrow and repentance of thy fault thou wilt returne vnto me.

5. See by how many means our Sa-

uiour

uiour laboureth to mollifie the obstinacie of this wicked hart: first with meeknes, by suffering him selfe to be kissed of him: Secondly with kindnes, in calling of him friend: Finally with charity by setting before his face the brutishnes of that fact to the entent he might beware of it, saying vnto him, with a kisse doest thou betray the Sonne of man? Alas who could haue any longer contained from teares, considering such inestimable benignitie of Christ towards him which was to betray him? who cā any more despaire of the mercy of God O most sweet Lord, if towards a traitor an enemy a wicked and vnfaithful seruant you were so louing and amiable, what will you do to your deere friends, to those which with their whole harte do seeke you, desire you and serue you?

6. See how that armie of the Deuill remained al astonished at the presence of Christ, hauing no hart to lay handes on him vntill he gaue them leaue: and consider likewise if those meek words of Christ when as he offered him selfe to death, were so terrible vnto his ene-

mies that with great fear they fell backward on the ground: what will be, at the day of iudgment when as CHRIST coming with all his Maiestie and power to reuenge him selfe of those which shall haue offended him, shall thunder out ouer them that horrible sentence, go ye cursed into eternall fire?

THE PRAIER.

THOU shalt pray vnto Christ our Lord, by that loue which moued him to accept of that imbracemēt and kisse of *Iudas* the traitor, and to offer him selfe for thee vnto his most cruell enemies, to geue the grace that thou maist also with the like willingnes of mind accept of all such crosses as hee shall send thee, as giftes graunted vnto thee for thy greater good, and that in the worke of his seruice thou maist alwaies walke with all truth & sinceritie, and towards thy neighbour with sweetness and charitie, rendering at all times good for euell vnto those which offend thee.

DOCUMENTS

IN labouring for vertue, and in difficult enterprises and traualles for the glorie of God and saluation of soules, we must not retire backward, but with couragious mindes go against all tentations & difficultes, tollerating stoutly by this example of CHRIST, what soeuer shall either be saide or donne against vs.

2. Iudas because he left the companie of our Lorde, fell into such malice, that from an Apostle of CHRIST, then which thing none can be more holy, he became captain of the ministers of the Dewill, and a traitor vnto Christ himselfe: Euen so they which once leaue their vocation, ordinarily fall vnto extreme wickednes.

3. We must walke in truth and sinceritie towards God and our neighbour, not vsing deceite and dissimulation as IVDAS did, who with wordes saluted CHRIST as his master, & with a kisse betrayed him to his enemies.

4. We ought to beare with patience and meeknes all deceites and iniuries

done

done against vs by whom soeuer, euen by our frendes, as CHRIST did by his Disciple.

5. We must not with euell or sharply reprehend our enemies, and calumniators, but sweetly and with louing affection correct them, as CHRIST did with Iudas and the Iewes.

6. They with a kisse betray Christ, which make a feined Confession or receaue him vnworthely.

7. Let vs beware of the world who is a traitor and a false frend, for by geuing vs riches he smileth on vs: by geuing vs pleasure and solace he kisseth vs: and by geuing vs honor he embraceth vs: and after this sort by making vnto vs shew of friendship, he betrayeth vs vnto eternall death.

THE XII. MEDITATION.

*Of the apprehension of
Christ our Lord.*

THE GOSPEL.

Mat. 26.

Mar. 14.

THEN they drew neere and laied handes on IESVS and held him. And they that were about him seeing
what

what would he: saide to him. LORD,
 shall wee strike with the sword? and be-
 holde one of the standers about, Simon
 Peter, which had a sworde, drew it out,
 and smote the seruāt of the high Priest,
 and cut of his right eare: but IESVS
 answering, said: suffer ye thus farre: &
 hauing touched his eare he healed him
 and then IESVS said vnto Peter, returne
 thy sworde into his place: for all that
 take the sworde shall perishe with the
 sword, the Chalice which my Father
 hath geuen me shal not I drinke it? and
 at the same time Iesus said to the mul-
 titudes and to the chiefe Priestes and
 Magistrates of the Tēple: as to a thief
 are you come out with swords & clubs
 to apprehend me: when I was dailye
 with you in the Temple teaching, you
 did not lay handes vpon me: but this is
 your hower and the power, of darkenes.
 Then the Disciples all leauing him,
 fledd: and the Tribune together with
 the band, and the ministers of the Iewes
 apprehended IESVS and bound him.

A FIGURE.

Jud. 15

A MULTITUDE of men of the tribe of Iuda coming unto Sampson said unto him, we are come for to binde thee, and to geue thee into the handes of the Philistiens, and so binding him with two new cordes they caried him away.

PROPHEESIES.

Psal. 21.

CIRCUNDEDERUNT me vituli multi, et Tauri pingues obsederunt me, aperuerunt super me os suum, sicut Leo rapiens et rugiens. Many bullockes haue compassed me about, and fatte bulles haue beseeged me, they haue opened their mouches against me as a rauening and roring Lion.

Iob. 30

2. *Insiati sunt mihi, et preualuerunt, & non fuit qui ferret auxilium, quasi rupto muro et aperta ianua irruerunt super me.* They laied snares for me and they preuailed, & ther was none to helpe me: & euen as if the wall were broke & the gate open, they violently rushed vpon me.

Thr. 4.

3. *Spiritus oris nostri Christus Dominus captus est in peccatis nostris.* The Spirite of our mouth (Christ our Lord) is taken for our finnes.

Eze. 3.

4. *Fili hominis, data sunt super te vincula, & ligabunt te in eis.* O sonne of man, chaines are bent ouer thee, & they shall bind thee in the.

Zac. 13

5. *Percute Pastorem et dispergetur oves gregis.* Strike the Pastor & the sheep of the flock shall be dispersed.

6. *Fratres*

6. *Fratres meos longe jecisti a me, et noti mei quasi alieni recesserunt a me.* Thou hast placed my brethren farre from me, and my acquaintance like strangers haue departed from me.

Iob. 19

7. *Dereliquerunt me propinqui mei, et qui me nouerunt, oblitifunt mei.* My neighbours haue abandoned me, and they that knew me, haue forgotten me.

ibidem.

CONSIDERATIONS.

CONSIDER how that hellish multitude approching vnto IESVS, with fierce countenance, with threatening eyes, and with most cruell minde, compasse him about and lay their wicked handes vpon him. See howe that Lord which in Heauen is beset and serued with troupes of Angels, as it were depriving him selfe of such honour and glorie, suffereth him selfe to be inuiro- ned and taken of vile and wicked men, and this for our loue, for to deliuer vs from the handes of our enemies, who with manifest daunger of our saluation had strongly besegged vs, and to con- ducte vs with him selfe into Heauen, where together with his Angells wee may serue and praise him for euer.

The. i.
point.

2. The Disciples being desirous to defend our Lord, the most meeke Iesus would not permit the, but euen amidst the handes of his enemies it being impossible that he should forget his wonted benignitie, healeth the woundes of those which came to put him to death: on the otherside those men more fierce then any wilde beastes, and more hard harted then the stonie rocke, would not be couerted by the power of Christ when as with his onely word they thorough feare fell to the ground, neither coulde they be mollified by his most sweet charitie, which was so beneficial vnto them rendering them good for ill neither could they be any whit mitigated by the benignitie of his words, but rather became more fierce and vngratfull towards him.

3. With reason our Saviour lamented that they came to apprehend him in like maner as if he had bene a theefe for that the office of a theefe is to flie, and hide him selfe, like wise to do hurt and to take other mens goods: but he did not hide him selfe, but voluntarilie

gaue him selfe into their handes, he neuer hurt any one, but did infinite benefittes to all, neither yet did he take any other mens goods which in this world neuer had any thing proper: Yea what soeuer he had, his doctrine, his grace, his trauailes, his life and him selfe, he liberallye bestowed in the seruice and saluation of others.

4. On the otherside truely as a theef he wold be takē & bound, because that he came to satisfie for that theft which the first mā cōmitted in Paradise, where as a theefe he would be imprisoned together with *Barabas*, betweene two theeues he woulde be Crucified: And finally for theeues he would suffer Death, paying with the price of his Blood that which he neuer tooke, as in his person the Prophet before had said. *Quod non rapui tunc exoluebam.* That which I had not taken, I then paid.

Psal. 84.

5. This is your hower and the power, of darkenes. Consider howe much the Sonne of the highest did humble & embase him selfe for our Pride. Seeing that he was not contented beeing the

Psal. 21

Iob. 2

Lord of Angells and of men, to make him selfe lesler then the selfe same Angels, & the most vile & abiect amongst men, euen as he him selfe had saide by his Prophet. *Ego autem vermis sum & non homo.* I am a worme, and no man. But he woulde also in respect of paine, humble and submit him selfe to the infernall powers. Where thou maist see how that trew light of the world, that brightnes of glorie, he to whome the Father gaue all power in Heauen and in earth, is now geuen into the power, not only of wicked men, but also of the very Princes of darknes. It is red of *Iob* that by diuine permission he was giuen vnto the power of Sathan with this cōdition that he should not take away his life, but you O good IESV without any exceptiō, were geuen into the power of the infernall Potētates, to the end that they shoulde breath forth against your fame and your life all their rage and furie: vnto vs sinners guiltie of a thousand deathes, you geue tribulations with measure and mercie, but on your owne innocent person you would

take

take both paines and tormentes without all measure and without all mercy.

6. Our Sauour therefore being take after this sort, his Disciples being assaulted with great feare, tooke their flight and abandoned their beloued Master, But what grieve was it afterwards vnto their sorowfull harts when as returning againe vnto them selues, they perceaued how shamefully they had forsaken their faithfull Master and Lorde in his greatest necessitie. In what lamentable case did they find them selues, what aboundance of teares did they shed, with what compassionate wordes did they expresse the sharpnes of their sorrowe? The comfortlesse Disciples went in manner of wandering sheepe, now in one coast, nowe in an other, not knowing them selues whither to go, and sometime weeping outright and knocking their breastes saied, O moste benigne Master, O Father most louing, O Lord most sweet, who with such loue didest nourish vs, with such care didest keepe vs, and with such desire didest instruct vs, how haue we fledde from you our

only good our refuge, & our life? wherefore haue we abandoned you? why haue we not followed you vntil death as constantly we promised? O how oftentimes did they stand in doubt, feare and loue struiuing within their breaste, whether they should turne backe and follow againe their Master? but diuine prouidence had disposed & ordained otherwise, that the scriptures should be fulfilled.

7. Consider how our Lorde permitteeth that those most diuine hands which created, ruleth, & conserueth all things be bound of the which haue receaued of the their being, their life, & all their good. See with what horrible outcries those deuillish men in manner of hungry wolues assaulte this moste meeke Lambe, and how all of them together some on one side, and some on the other do bite and hale him, but he most willingly suffreth all this for our sinnes. O with how great inhumanitie do they vse him, how vnseemely words do they vtter against him, and with what extreme iniuries and dishonour, do they

lead

leade him away? who is able to explicate the blasphemies, the opprobrious speeches and the reprochfull names, which sweet IESVS was enforced to heare with his most pure eares? but the modestie of that most gracious Face & the serenitie of those most diuine Eies, amongst all these iniuries and in the midst of such discourtesies could neuer be obscured nor diminished.

THE PRAIER.

THOU shalt pray vnto Christ our Lord, by that benignitie wherewith he heled the wounds of his enemies and by that meeknes wherby he suffered him selfe to be so cruelly bound of the: that he will binde thy soule with the chaines of his loue, & heale the wounds of thy disordinate affections & desires, that being perfectly vnited vnto him, and captiuating thy powers and senses in the seruice of his Maiestie, neither the Deuell nor the World, nor the flesh nor yett all the aduersities of this life, may any more hereafter separate thee from his sweet charitte.

DOCUMENTS.

VE must not defend our selues against our persecutors with any other weapons, then with praier: and we ought to the imitation of Christ render good for euell, not onely with wordes but also with deedes: We must not strike our neighbour with the sword of rash iudgment, to the entent that we be not likewise wounded with the same as it is written in the Gospell, Iudge not, that thou be not iudged.

Mat. 7

2. Since that CHRIST for our loue willingly yelded him selfe prisoner to the Iewes, we ought likewise for his loue, to captiuate all our senses in his seruice, the eies from seeing unlawful sightes, the eares from hearing hurtful thinges, the tongue from speaking idle wordes, or preiudiciall to others, the handes from doing euell workes, the hart from admitting noughtie desires, and the minde fro consenting vnto wicked thoughtes..

3. They bind the handes of Christ, who haue not trust and confidence, that God will prouide for them thinges necessarie, or els deliuer them in their tribulations and tentations: Secondly they which make resistance vnto the diuine inspirations, by not suffering God to worke in the that which he desireth. Thirdly the vngratefull who geue not correspondēce to the grace which they haue receaued, and therfore make the selues unworthy of it. Likewise the key cold and negligent, for that they keepe the grace of God idle not helping them selues therewith. Finallye they which glory in them selues of the grace which they haue receaued, or els make vaunt thereof vnto others, not keeping it in secret, for such persons make them selues unworthie to receaue new fauours.

4. Christ would be bound for vs, that he might binde vs vnto him with the linckes of charitie. Let vs therfore procure to be so strongly vnitēd vnto him with charitie, that we be not easely separated from him.

5. They flie from Christ who shunne

to suffer with Christ: In like sort they forsake Christ, who for some humane feare, or for some deuillishe tentation, or inordinate passion forsake iustice or truth.

6. The Disciples folowed CHRIST vntill the time of his Passion, and then they all forsooke him. Euen so the frends the kinred, and the goodes of this life, will serue thee whilst thou liuest, but in the end when the ministers of death shall assault thee, thou shalt be forsakē of thē all. Let vs therfore learne, not to repose our trust in men, or in humane thinges, but only in God who is a most constant and faithfull friend.

7. They are like vnto the Disciples who serue Christ as long as thinges go prosperously or as they feele no tediousnesse or troubles: but when tentations come, or they must leaue some commoditie, or their owne will, or els suffer some thing in the seruice of Christ, then presently they retire them selues and forsake him.

THE XIII. MEDI-
TATION.

*How Christ our Lord was con-
ducted to Annas.*

THE GOSPEL.

AND they brought Iesus to Annas first for that he was father in law to Caiphas who was the high Priest for that peere: Simon Peter followed Iesus and an other Disciple, and that Disciple was knowen to the high Priest, and went in with Iesus into the court, but Peter stood at the dore without: the other Disciple therfore went forth and spake to the Portresse and brought in Peter: the high Priest therfore asked IESVS of his Disciples and of his doctrine: IESVS answered him, I haue openly spoken to the world, and haue all waies taught in the Synagogue, and in the Temple, where all are wonte to resorte: Why askest thou me? Aske the that haue heard me, for they know what I haue spoken vnto them. when he had said these thinges one of the ministers standing by gaue IESVS a blow

Ioan. 18.

saying

saying, answerest thou the high Priest so? IESVS answered him, if I haue spoken euell, geue testimonie of euell, but if wel, why strikест thou me? and Annas sent him bound to Caiphas.

A FIGVRE.

3. Reg. 22

THE Prophet Micheas speaking the truth vnto King Achab, the false Prophet Sedechias rising vp gaue him a blow reprehending him for that he had said so.

PROPHESES.

Thr. 3.

DEDIT percutienti se maxillam, saturabitur opprobrijs He hath geuen his cheek to him that strooke him, hee shall be filled with reproches.

Iob. 16

2. *Aperuerunt super me ora sua, et exproban-
tes percusserunt maxillam meam.* They opened
their mouth against me, & rebuking me they
strooke me on the cheeke.

CONSIDERATIONS.

The. 1.
point.

CONSIDER the triumphe which these bloody persons made at the taking of our Saviour, no otherwise the conquerors vse to do when they haue gotten their pray: See with what hast they conduct him towards the citie,

and

and to make more speedy dispatch they lead him out of the high waies through sharpe and rough places, now drawing him on one side, now on the other, and now with thrusts, now with stroks they hasten him forward. O what outrages suffered the most benigne Iesus in that voiage, and how often times whilest they drew him hither and thither, being bound and not able to helpe himselfe, was he enforced to fall flat on the ground, whence when he could not so soone rise againe, these wicked wretches haled him moste crewelly on the earth.

2. The taking of our Sauour was violent, dishonourable, and painfull. first it was violent, for albeit he went willingly as a lambe to the sacrifice, neuerthelesse in respect of the rage and furious hast which his enemies made, he was rather drailed then led. Secōdly this was donne with great dishonour & ignominie, for that they ledd him halfe naked, and with his handes bound as though he had bene a theefe and malefactor. Thirdly it was very painfull as

well

as well to his most sacred body by reason of the strokes and tormentes which they gaue him, as also to his most sweet hart for the iniuries derisions and blasphemies which those diuillish & venomous tongues did vtter against him.

3. Consider now & that with great compassion of harte, with how great humilitie that most potent Lord, being abandoned of all his frendes and compassed about with so manye enemies, stood bound, with his eies bent downward, and with virginall shamefastnes before that arrogant and proud highe Priest for to be examined and iudged: he to whome the eternall Father had committed all iudgment, and geuen all power both in Heauen and in earth. O sweet IESVS how stand you thus despised and forsaken? where are now your Disciples, and so many other to whom you did so singuler benefites? O my on ly good, what ought I to do, seing you for my sake to be brought to such dishonour and affliction? Than shall I suffer you to be bound with the bandes of mine iniquities, and my selfe to be lose

from

from the chaines of your charitie? Not so my Lord, but I will sit likewise on the ground with you, I will binde my selfe together with you, and I will keep you company in your trauailes, seing that I see the so few in number which loue you, and the other so great a company which hate you, & seeke to take away your life.

4. CHRIST was calūniated of the *Jewes*, that he taught false doctrine, & that he seduced the people, to whome with much modestie he answering and alleaging for testimonie, not his Disciples, but the selfe same enemies of his which had heard him, was as a proud person sharply stroken by a wicked & impudent minister. The meeke Lambe receaued most benignly that disgracefull stroke, he was not troubled, he was not moued to anger, neither let he lose his tongue to iniurious wordes, neither stretched he forth his handes for anye reuenge, he commaunded not the hea-

4. Reg. 5

4. Reg. 2

come

Num. 16.

come and deuour him, as *Elizeus* did, neither yet that the earth should open and swallow him vp, as *Moses* did to *Dathan* and *Abiron*, but suffering for vs with great meekenes that disgrace, answered beningly that wicked minister setting before his face his error, & being ready to yeld vnto him his other cheeke if he had requested the same.

5. O IESVS moste meeke Lambe, who can without teeres consider your so great benignitie and patience, that you suffered that most gracious face of yours, which the Angells desire to behold, to be of a most vile seruāt so shamefully strooken? go now thou proud and impatient man, who troublest thy selfe and wilt by no meanes endure the least word or displeasure, behold thy selfe in this most liuely example of patience learne of him to be meeke and humble of hart, & see how that in all the course of his Passion thou shalt not finde that so much as once he was moued against his enemies, but alwaies shewed them in words in countenance, and in deeds all loue and benignitie.

6. Consider the great indignitie of this fact, wherof the Heauens had horror, and the Earth was amazed to see the boldnesse and malice of man and the patience and longanimitie of God The LORDE is strooken of his seruant, the CREATOR of his creature, the RULER of the wholle worlde before whom do tremble the celestiaall and infernall powers, is strooken and dishonoured of a most vile worme and dong of the earth. O vnhappie hande, which wast so bould as to finite that diuine Face which is reuerenced of the Seraphins and of all creatures. But alas this seruant did smite Christ being passible not knowing who he was, how much greater therfore is the fault, and vnhappines of those which knowing their Redeemer who now reigneth in Heauen, cease not with continual sinns & offences to strike him, & to dishonour him.

THE PRAIER.

THov shalt pray vnto Christ our Lorde, since that he suffered for thy loue, his most diuine face to be wickedly strooken of a vile seruant, that he

will

will geue the grace that by no tentatiō or diabolicall suggestion thou maiſt be induced to do any iniurie or offence against his diuine Maieſty or against thy neighbour: & knowing the great band & obligation which thou haſt towards him for ſo many graces and benefittes which he hath beſtowed on thee, hee ſuffer thee not to render him vngratefullnes, but that thou maiſt alwaies loue him with thy hart, praife him with thy mouth, and ſerue him faithfully with thy workes euen vnto the end.

DOCUMENTS.

THEY binde, & ignominiously draw Chriſt vnto Annas to be iniured, who liuing vnder obedience procure to draw the will of their Superiour vnto their owne, or els that he condeſcend vnto their imperfections.

2. They together with Annas examine the doctrine of Chriſt to caluminate it, who will iudge and examine the orders of their Prelates and Superiors whether they cōmand them well or ill, not doing ſimply that which is cōmanded.

3. We

3. We ought not to be greeued, if others thinke not very wel of vs, so that our conscience do not accuse vs: since that euen Christ which was wisdom and truth it selfe, was calumniated.

4. If at any time by some defect or sinne we depart from our Lord, lett vs procure speedely to returne vnto him by Penance, renewing our good purpose of following him vnto the end, as Peter & Iohn did.

5. CHRIST being demanded of his Disciples, hauing nothing to say of the worthy of great praise, woulde rather hold his peace: euen so we must esteeme much and defend the good name of our neighbours and brethren, not speaking any thing of the but good & of edificatiō.

6. We must answere those which calunniate vs, with modestie, and seek rather that others geue witness of our actions then our selues, and that our good life and not our tongue do defend vs, and stoppe the mouthes of vnwise men as Christ our Saviour did.

7. Those which in any sort offend vs wee may reprehend by shewing them

K

their

their errour and sinne: yet not with anger and impatience: but with a peaceable mind in such sorte that with the mildnes of our wordes we may soften their hartes, and quench their anger, and not cause it to be kindled more.

8. Then we strike CHRIST on the Face, when as for pleasing or not displeasing others, we do any euell, or els leaue to do any good for the seruice of God or helpe of our neighbour.

9. Then likewise we strike the Diuine mouth of Christ, when as we will neither harken or accept of the truth which he speaketh vnto vs by his holie inspirations: moreouer whē as we take not well or dispise the good counsailes & admonitiōs of our spiritual fathers or superiors which gouern vs in steed of God.

THE XIII. MEDI-

TATION.

*How Christ our Lord was sent
from Annas to Caiaiphas.*

THE GOSPEL.

THEN they which held Iesus, led him to Caiaiphas the high Priest, where all the Priestes & the Scribes

and

Mat. 26.

Mar. 14.

and Ancients were assembled together and Peter folowed him a farre off euen vnto the court of the high Priest, & going in he sat with the seruantes at the fire that he might see the end. And the chiefe Priestes and the whole Councel sought false witness against Iesus that they might put him to death, and they found not, for many spake false witness against him, and the testimonies were not conueniēt: and last of al there came two false witnesses, & they said we haue heard him say, I wil dissolue this temple made with hand, and in three daies will I builde an other not made with hand, and their testimonie was not conuenient. The high Priest therfore rising vp asked of Iesus, saying vnto him answerest thou nothing to these thinges that are objected to thee of these? but IESVS helde his peace, and answered nothing.

A FIGVRE.

THE principall persons of Iezrael, by commandement of Queene Iezabel brought forth two false witnesses against Naboth a iust mā, to cōdēn him to death.

3. Reg. 21

PROPHEESIES.

Psal. 34.

SURGENTES testes iniqui, quæ ignorabam interrogabant me. False witnesses rising against me asked me of those things which I knew not.

Psal. 108.

2. Os peccatoris, et os dolosi super me apertum est, loquuti sunt aduersum me lingua dolosa. The sinner and the fraudulent person haue opened their mouthes, and haue spoken against me with deceitfull tongues.

Ose. 7

3. Ego redemi eos, et ipsi locuti sunt contra me mendacia. I haue redeemed them, and they haue spoken falsely against me.

Psal. 37.

4. Factus sum tanquam homo non audiens, & non habens in ore suo redargutiones. I am made like to a man that heareth not, and hath not what to answere vnto the thinges which they object against him.

Ezec. 3

5. Et linguam tuam adherere faciam palato tuo, & eris mutus, nec quasi vir obiurgans quia domus exasperans est. And I wil make thy tongue to cleaue to the rooffe of thy mouth, and thou shalt be dumme & like to a man which knoweth not how to reprehend because this is a people which prouoketh my anger.

The. i.
poinr.

CONSIDERATIONS.

ANNAS sendeth CHRISTAS wor-
thie of death vnto CAIPHAS the
chiefe Priest. Folow now O my soule
thy Spouse, who to espouse him selfe

vnto

vnto thee hath taken and supported for thy loue all these labours and trauailes: Consider this morneful proceſſion, and ſee with what inhumanitie and crueltie thoſe ſonnes of the Deuill do lead or rather hale or draw the moſt meeke Ieſus The Scribes & Pharifeſes together with thoſe wicked Auncients were aſſembled in the houſe of *Caiphas*, full of wrath & diſdaine, and ſwollen with pride and enuie againſt our Sauour, and becauſe they were aſſembled in the name of *Sathan* to ſhedd the innocent Blood of Chriſt, therefore in the miſt of the was alſo that maligne ſpirite, which egged the foreward to al crueltie and malice. Consider how he being come amongſt the, with what deſpite they receaued him and with what terrible eies they beheld him: O how gretly did thoſe proud hartes reioice, to ſee our Sauour ſtand before them ſo much abaſed and diſhonored, diſdaining for to ſpeake vnto him ſaue with ſharp & iniurious words

2. Consider how the God of Maieſtie, ſtoode in manner of an innocent lambe in the middeſt of that maligne

councell, as amongst most rauening wolues, with his handes bound, with a rope about his necke, with his face (by meanes of the strokes which they gaue him) deformed and wanne, and with his eies cast downe vpon the earth, on all sides villanously vsed and dishonored. And albeit the most meeke IESVS suffered all this for our loue, with profound humilitie and patience, and with a thirstie desire of drincking that bitter cuppe: neuerthelesse it could not be otherwise, but that his most tender and sweet harte was so much more moued and offended with the malice and ingratitude of that people by how much greater his owne innocencie was.

3. The *Jewes* being not able to find trew testimonies against Iesus, for that he being truth it selfe it was impossible to find in him any falschod: they sought out false witnessess. This malicious people desired to put Christ to death, not because they found him guiltie of any fault, but for that they had resolved to kill him, and haue him out of their sight. They sought some colour & pretence

that

that they might seeme to doe it iustly. Where, first, consider, howe farre the malice of a sinner extendeth, since that to fulfill his inordinate desires, he presumeth to lay hands on God, & would if it were possible dispatch him out of the world. Secondly consider how far otherwise Christ dealt with the *Jewes* then they did with him. For they being full of enuie, after they had receaued infinite benefites of him, sought pretenses to condemne him: Contrariwise CHRIST being full of charitie after so many iniuries receaued of them when he was nailed on the Crosse sought excuses to his Father for to deliuer and saue them.

4. Consider how vertue and veritie defendeth it selfe: For although the *Jewes* had deadly hatred against Christ notwithstanding so great was his innocencie, and so faultles his life, that no one durst impute any sinne vnto him: which thing also our Lord permitted with great misterie. First for the good of those selfe same enemies of his, that they knowing them selues to haue no

Isa. 53.

cause of condemning him, might acknowledging their error be more easily conuerted. Secondly for good of his CHVRCH, to the entent that his innocencie being made manifest according as the Prophet foretold of him. *Quod iniquitatem non fecerit, neque dolus fuerit in ore eius:* she shold be more confirmed in the faith of his Godhead, and of the misterie of his death voluntarily suffered for vs.

5. Consider how this proud Priest finding no sufficient testimonie to condemne Christ, assaied with wrathfull wordes, to induce him to speake something that might be reprehēded, but he held his peace & answered not. Blessed Iesus held his peace, first for iustice, because neither the person, nor the things which were spoke deserued answer. Secondly for mercie: that he might not geue them occasion since that they did perseuer in their malice to sinne more greeuously. Thirdly for wisdom, because he knew full well that whatsoever he had said should haue bene calūniated of thē, neither would they haue

accep-

accepted of his defence: He held his peace likewise for his charitie, for that he coming to suffer for vs, would not excuse or defend him self, but with patience support all the accusations, despites, and reprehensions, which our sins deserued. Lastly he held his peace as a true Physician which came to heal our infirmities with contrarye remedies: For *Adam* being iustly blamed excused him selfe, and by his excuse increased his faulte: Christ contrariwise beeing innocentely accused, helde his peace and made no excuse, which he did to the entent that with his innocēcie & vniust accusatiō, he might purge the fault of *Adam*, and by holdinge of his peace when he was accused he might satisfie for the excuse of *Adam*.

THE PRAIER.

THov shalt praye vnto Christ our Lord, since that he would for thy loue, be falsly calumniated, to graunt thee grace alwaies to walke in his seruice with truth & that thou maiest neuer vse any falshod towards thy neighbour

bour either in word or iudgment, but to haue as speciall regard of the honour and good fame of euery one, as of thine owne, and contrariwise with patience and humilitie support for his loue what soeuer may be done or said against the, acknowledging thy selfe for thy sins to be worthy of all shame & punishment.

DOCUMENTS.

THEY which excell others in dignitie gather them selues together against Christ to put him to death: contrariwise the multitude and the more simple sort folow Christ & embrace his doctrine. Wherby we may wel gather how many dangers and occasions of ruine, are found in high estates, and how more securely liue, and more easely are saued the humble and simple men.

2. We ought for imitation of Christ patiently susteine calumnies and false witnessses, without defending our selues or reprehending of those which speake falsely against vs.

3. If we walke aright in the presence of God, we ought not regard the

voice

voice of the ignorant people, neither the tongues of euell speakers, but rather make the answer by holding our peace & with patience ouercom their malice.

4. They seek false witnesses against Christ, who seeke excuses for not obeying the diuine inspirations, or for not doing any worke of vertue wherunto they are bound: and they likewise which detract and reprehend those which geue themselves to vertue & perfection of life.

5. When any doth accuse and reprehend vs in wrath and choler, we must rather hold our peace and support it than answer or excuse our selues, for that with the one we shal quench the anger of the euell speaker, and with the other we shall edifie our neighbour.

6. When we are falsly calumniated and accused, let vs comfort our selues with the example of Christ, and let vs remember the wordes which he spoke. Blessed are you when men shall reuile and persecute you, and speake all that nought is against you, vntreuly for my sake: be glad and reioice, for your reward is very great in Heauen.

Mat. 5

THE XV. MEDITATION.

How Caiphas adiured Iesus to tell him if he were Christ.

THE GOSPEL.

Mat. 26.
Mar. 14.

A G A I N E the high Priest asked Iesus, and said to him, I adiure thee by the living God, that thou tel vs if thou be CHRIST the Sonne of God. Iesus saith to him, thou hast said, I am but I say to you, hereafter you shall see the Sonne of man sitting on the right hand of the power of God, and coming in the cloudes of Heauen: then the high Priest rent his garmentes saying, he hath blasphemed, what need we witnesses any further? behold now you haue heard the blasphemie, how thinke you? who all condemned him to be guiltie of death.

PROPHESES.

Esa. 6.

E X C E C A cor populi huius, et aures eius aggraua, et oculos eius clauda, ne forte videant oculis suis, et auribus audiant et corde intelligant et conuertantur. Blind the hart of this people, and thicken their hearing and shutt their eies, that with their eies they see not,

with

with their eares they heare not, and with their hart they vnderstand not, and he conuerted.

2. *Circumueniamus iustum quoniam inutilis est nobis, et contrarius operibus nostris, improperat nobis peccata legis, et filium Dei se nominat.* Let vs oppresse the iust. because he is vnprofitable to vs and contrary to our workes: he argueth vs of finnes again st the law, and he nameth him selfe the sonne of God.

3. *Causa tua quasi impij iudicata est.* Thy cause was iudged, as if thou wert an impious man.

Sap. 2

Iob. 36

CONSIDERATIONS.

CONSIDER how the humble Iesus stood in the middest of that malignant councell bound and accused in maner of a malefactor, without defending him selfe, or hauing any to defend him, on the other side his enemies compassing him about, in manner of raue-ning dogges opened their mouthes against him, and not finding where to take hold on him since that he gaue the no answer: they consumed the selues with griefe: for which cause the proud high Priest not being able to hide his rage any longer rose vp with furie and adiured him in the name of God to tell them

The. i. point.

thē plainly if he were the sonne of God.

2. Consider how there was neuer in the world any questiō either greater or more noble then this: first for respect of thē that made it, which was the Councell of the *Jewes* than the which there was not any thing of greater authoritie & religion vpon the earth if malice had not blinded their eies. Secondly in regard of the partie demaunded, which was God him selfe beeing made man. Thirdly in respect of the matter wherof he was deminded, which was his Godhead. The beholders herof were al Angels & men together: for that vpon the answere of Christ depended the chiefe good of the one, and the chiefe ioy of the other. If Christ held his peace our faith and saluation were hazarded if he answered the truth: the life of God was put in peril: but CHRIST which loued more our good then his proper life not only in most plaine words cōfessed the truth, but to take away al maner of dout which might be made therof affirmed likewise that albeit they saw him now in such maner dispised, as the Prophet

had

had foretold of him: *Quasi absconditus vultus eius, et despectus*: neuertheless the time should come when as they should see him sit as Iudge on the right hand of the Maiestie of God, & come in glorie vpon the cloudes of Heauen.

Isa. 53.

3. Hence we may gather the greatness of the band wherein we stand obliged vnto our Saviour, for that he knowing that if he had held his peace, as he might haue done, not being subiect to man, his enemies could neuer haue bin able, not hauing any testimonie against him, neither finding in him any cause of death, to haue condemned him: and moreouer he knowing that for this confession he was to receaue at their hands infinite iniuries & tormēts, and finally death it selfe neuertheless setting before him selfe, as the Apostle saith, the ioy which his most louing harte was to enioy by the sauing of so many souls, in respect thereof making litle account of his own life & despising al confusion he submitted him selfe to the ignominie of the Crosse. O confession most worthy, and ful of vnmeasurable charitie: O cō-

Heb. 12.

fession

fession from the which resulted to God such glorie, to the Angels ioy and restoration, and vnto man so singuler a remedie.

4. *Caiphas* hauing heard that diuine confession of Christ, being vnworthie to heare so high an answer, and blinded with the brightnesse of so cleare a light, began in raging sort to rent his garments, and to condemne the Sonne of God for a blasphemour. O vnhappy high Priest: CHRIST could not, being truth it selfe, say other then truth, but these thy words trewly are blasphemie since that thou attributest that vnto God, which is not of God, and thinkest that the Sonne of God is a pure creature. Take comapssio now O my soul on thy Redeemer, who would vouchsafe to humble him self so much for the for that he being that brightnes of eternall lighte, that glasse without spotte where on could fall no sinne, and hee whom the Angels in Heauen continually praise saying, *Sanctus, Sanctus, Sanctus*, suffered him selfe of sinners here on earth to be condemned for a blas-

Sap. 7

phe-

phemour: and He that not by rapine but by his proper nature, was all waies equall with his Father, permitted him selfe to be adiudged worthie of death as a vsurper of the Godhead,

Phil. 2.

THE PRAIER.

THov shalt pray vnto Christ our Lord, since that he being the eternall truth, would for thy leasings and false workes be accused of blasphemie, and suffer with so great patience that prophane voice of the *Jewes* which iudged him worthie of death: that he will geue thee grace to suffer willingly for truth and for his loue all kind of euell which shall be said against the, & to be iudged a blasphemor and worthie of a thousand deathes as thy sinnes trewly deserue, that beeing displeasing vnto the world, thou maist be more acceptable in the sight of his Maiestie.

DOCUMENTS.

CHRISt being prouoked with iniuries & false testimonies holdeth his peace, but being adured to speake

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the

the truth to the honour of God, answereth, although he knew that therefore he should suffer much: to teach vs that whensoever the honor of God requireth we must not for any kind of perill yea although we should loose our life, omit to speake the truth.

2. Wee must not be ouer readie to iudge or interpret our neighbors words or actions rather in ill part then in good neither must we easely beleue the euill speeches which are tould vs of others, least we erre as Caiphas did.

3. We must neuer make any resolution, neither determin with our selues about any thing when as we are possessed with any tentation: for that the passions of our mind do oftentimes not only make that seeme great which is little, but also that that is trew, which in deed is false: as it happened to Caiphas.

4. It is the propertie of the world to condemne those that speake the truth, and to praise such as make account of it therefore if thy right and trew speech shal be at any time iudged blasphemie, trouble not therefore thy selfe, neither

for all this do thou spare to speake the truth, since that Christ also hath suffered the like.

5. We ought not to feare the iudgements of men, because they can not therby make vs euell if we be not already, but let vs feare to be found guilty in the iudgment of God, who will iudge vs, not, as we haue bene before the eyes of man, but as we are found to be in his sight.

6. That others detract vs or speake euell of vs, can by no meanes hurt vs, but rather may profite vs much if we will, for that hereby we may be made much better by being made more humble.

THE XVI. MEDITATION.

*Of the iniuries done vnto Christ
in Caiphas his house.*

THE GOSPEL.

THEN they which held Iesus striking him did scoffe at him, & did spit in his face, and couering his eyes with a cloth strooke him with their handes, others striking him on the face

Mat. 26.
Mar. 14.
Luc. 22.

asked him saying, Prophecie vnto vs
 O Christ, who is he which stroke thee?
 & blaspheming they spake many other
 thinges against him.

A FIGVRE.

Iud. 16.

AFTER that the Philistines had blinded Sampson, they made him play in their presence, & despitefully mocked him.

PROPHESES.

Isa. 50.

CORPVVS meum dedi percutientibus, et genas meas vellentibus. I yelded my bodie to those which strook me, & my cheeks to those that pulled them.

Ibidem.

2. *Faciem meam non auerti ab increpantibus, & conspuentibus in me.* I haue not turned away my face from them, which rebuked me and spit on me.

Zac. 12.

3. *Faciem tuam velabis, quia portentum dedit domui Israel.* Thou shalt couer thy face with a veale, for that I haue giuen thee as a wonder vnto the houle of Israel.

Iob. 30.

4. *Abominantur me, & faciem meam conspuere non verentur.* They haue me in abomination, and feare not to spit on my face.

CONSIDERATIONS.

The. 1.
 point.

THESSE wicked ministers hauinge heard the answer of Christ, being vncapable of so high a veritie, in most

raging

raging sort turned them selues against him, pulling of his beard, spitting on his face, geuing him buffets, blaspheming against him, deriding, and dishonouring him with all kind of villanies and reproches. The most meeke Iesus stood in maner of an humble sheep before them that pulled away his wolle without lamēting him selfe, or without once opening his most sweete mouth. But thinke with thy selfe howe much the affliction of his most pitifull harte increased, when as lifting vp his swollen cies, and looking about him to see if amongst so great a troupe there were any of those to whome he had shewed diuerse benefites, or taught his heauenly doctrine, which at least would take compassion on him, he sawe no other but his beloued *Iohn*, who being not able to endure to see the iniuries which were done vnto his Master placed him selfe in a corner weeping bitterlie: and also *Peter* who stood warmeing him selfe amidst those ministers dissembling him selfe to be his Disciple and being readie to denie him. O infinite

goodnes, since that neither so many injuries as your enemies did vnto you, neither all the Ise of our ingratitude could once diminish or cole a whit the flame of your loue.

2. The *Iewes* hauing for greater derision of our Sauour tied a cloth before his eies, afterward like as the *Philistins* did with *Sampson*, they plaied & sported with him at their pleasure. Where thou maist consider how he who is the wisdom of his father is made in manner a foole for our loue, since that to communicate vnto vs the treasures of his wisdom and knowledge, he tooke vpon him selfe our foolishnes, euen as to make vs heires of his eternall benediction, he tooke vpon him our malediction.

Gal. 3.

3. Consider how our God is made blind for our loue, since that by means of the great loue which he beareth vs, he will not see nor know our sinnes but with greate mercie dissembleth them, expecting our repentance: where see how on one side his exceeding charitie shutteth his eies and bindeth his hands

to the entent he do not punish vs, but on the other side he seeth and chastiseth most sharply, not in vs, but in him selfe the sinnes and wickednes which we commit against him. O bountie neuer heard of: O fatherly bowels of mercie, who euer heard that any one wold suffer death for the selfe same persons which put him to death? wherfore as no wickednesse can be more horrible then that man should go so farre as to lay handes on his God, euen soe there can be no greater goodnes & charitie, then that God doth vouchsafe to suffer such torments for the selfe same creatures which torment him.

4. Consider how that most amiable and bewtifull Face, is in all partes marked & swollen with the stroks of those cruell handes & all ouerimbrued with theire lothsome spittell: That Diuine Face, which in Heauen is so much honoured, and with the onely sight wherof the wholle citie of God is reioiced, now thou maiest see on earth so much disfigured and defiled, that those wicked wretches to their seeming could

not finde any place more dispitfull to spit in, than on the Face of our Sauour. O vnhappy *Iewes*, how had you not horror to dishonour and defile that figure and ritraict of the glorie of the Father, and with your excommunicate handes to strike in maner of a vile slaue the Ruler of the whole world? But truly my Lord, it was not those ministers which did so much dishonor & scorne you, but rather my intollerable pride, the disordinate affections of my harte, the murmuringes of my tongue, & the euell workes of my wicked handes.

5. Alas my soul, what wouldst thou haue done, if thou hadest bene there present, and seene such affliction and disgrace of thy Redeemer, with what loue wouldst thou haue inbraced him, and with what pietie, wouldest thou haue washed with teares his deformed Face? O IESVS hope of my hart, who wil graūt that I may suffer for you since that I and not you, am the partie which hath sinned. O most bewtifull amongst the sonns of men, how are you become so deformed and fowle? Trewly as the

Prophet saide, you are made through my sinnes the reproch of man, and the most abiect of the people. Be thou confounded thou proud man who because thou art compacted and couered with a litle ashes and dirt, seemest to thy self some thing, and canst not endure that any do touch the: Behold how much the Sonne of God & the glorie of heauen is humbled for thee, and in what sort that high Maiestie hath bene dispiſed and dishonoured for thy cause.

THE PRAIER.

THov shalt pray vnto Christ our Lord, since that he for thy loue refused not, that his diuine Face should be of the *Iewes* imbrewed with filthie spittle, and his most holy Eies couered with a clout, and he him selfe in such shamefull sort scorned and tormented: that he will graunt thee grace in such sort to keepe and conserue thy soule made to his Image cleane and neate, that neuer by any sin, either in thought word, or deed it be defiled, and that he also vouchsafe to take away the veale

of igno-

of ignorance and vngratefulnesse from thy hart, that knowing the debt which thou owest vnto his Maiestie for doing and suffering so much for thee, thou maiest from hence forth with greater loue and diligence serue him, and honour him.

DOCUMENTS.

THEY spit on the face of our Lord who with vncleane thoughtes, or else with impure affections doe defile their soule, which is the Image of God

2. Likewise they spit in the face of Christ, vnto whom he offering his grace or els sending them holie inspirations, they because they will not leaue their imperfections, make resistance against them and reiect them.

3. In like maner they blot and blemish the diuine face of Iesus, wh^o without reuerence & deuotion, not cleansing first their soule from al filthines of sinne receaue with their impure mouthes, the most blessed Bodie of our Lord.

4. Then our Lord is scorned of vs, when we despise or deride the poore, or els any of his seruantes.

5. More-

5. Moreouer they dishonor CHRIST with their tonge, who speake not with reuerence of sacred thinges, or being religious persons speake as prophaneely if they were seculer, or els talk of their neighbours doings which are not to edification.

6. They blindfold the eyes of Christ, who with feined excuses seeke to couer their owne imperfections, & they likewise that without shame and feare of God, sinne no otherwise then if God sawe them not.

7. Then also we couer the Eyes of Christ, when as wee desire to haue our Prelates and Superiours blind, and we our selues to be those which see, willing and procuring that they gouerne them selues according to our iudgment and not we after theirs.

THE XVII. MEDITATION.

How Peter denied Christ thrice

THE GOSPEL.

VVHILST Peter was without in the court, there cometh one of the woman seruants which was
the

Mat. 26.

Mar. 14.

Luc. 22.

Ioan. 18.

the doorekeeper or portresse who seeing him warning him self, beholding him she saith, art thou also of the Disciples of this man? but he denied it before the all saying, woman I am not, I knowe him not, neither wot I what thou saiest And he went forth before the court, and the Cocks crew. And after a while another seeing him saide, and thou art of the? But Peter againe denieth with another saying, O man I am not, neither doe I knowe any such man. And after the space as it were of one hower a certaine other man affirmed saying, verely this fellow also was with him, for he is also a Galilean, and they that stood by said to Peter, verely thou art of them for thou art also a Galilean, for euen thy speech doth bewraye thee. And one of the seruantes of the high Priest saith to him (his cosen whose eare Peter did cut off,) did not I see thee in the Garden with him? Againe therefore Peter denied & said, O man I know not what thou saiest, and beganne to curse and to sweare that he knew not this man who he spoke of: And immediatly the Cocks

crew

crew againe, and our Lord turning looked on Peter, and he remembered the word of our Lord as he had said, that before the Cocke crow twice thou shalt thrise denie me, and going forth a doores wept bitterly.

PROPHESES.

ABOMINATI *sunt me quoniam Consiliary mei, & quem maxime diligebam auersatus est me.* My Councillors haue had me in abomination, & he whom I chiefly loued, turned him selfe from me.

Iob. 19

2. *Inquilini domus meae sicut alienum habuerunt me, & quasi peregrinus fui in oculis eorum.* They which dwelled in my house accounted me for an alien, & I was as a stranger in their sight.

Ibide^m.

CONSIDERATIONS.

CONSIDER how *Peter* his first feruour begining to decay, and the heate of charitie wexinge coole in his hart, he stood altogether a colde in the middest of that wicked troupe warming him selfe at the fire: Good *Peter* stoode warming him selfe at the fire, but he could not be warme, for that albeit he was present with his bodie at

The. 1.
Point.

that

that material fire, yet neuerthelesse he was farre distant frō the true fire which onely was able to shake off the colde which freezed his soule. See how *Peter* for that he was farre of from Christ, & adioined him selfe with those ministers of the Deuill, tentation did assault him, and beat him downe in such sort, that being strooken with the voice of a vile handmaid, it brought him for feare of death, to denie the Author of life. And most iustly did our Lord permit that he shoulde be first ouercome of a weake woman, both to repress his owne presumption, and likewise to geue vs an example, to learne to be humble, and not to trust ouermuch in our selues.

2. Consider what greate hurt one sinne bringeth vnto the soule, if presently with penance and repentance it be not amended, for that one sinne with the weight of it selfe draweth vnto an other and all waies goeth from ill to worse, as is scene in *Peter*, who at the first simplie denied his master, the second time he added periurie, the third time to periurie he adioined cursinges

and

and detestations: But what doest thou, O *Peter*, is Christ so wicked a man that thou art ashamed to be his Disciple, & euen for to know him? Where are now those wordes which a litle before thou pronouncedst, *Lord I will yeeld my soule for thee?* doest thou not remember that the chiefe Priestes seekinge false testimonie for to cōdemne thy master, thou with these wordes art the first which geuest sentence against him, and condemnest him for a reprobate and a contemptible person.

3. Consider how vnto blessed Iesus, not only his enemies but also his frēdes aggrauated his paines & heaped griefe vpon griefe. for that first he was much sorowfull to see him selfe betraied of one of his Disciples, afterward his sorowe increased by seing him selfe forsaken of all the rest: finally this surpassed all other his sorrowes, to see him whom he had exalted aboue any other and had honored with so many prerogatiues, now as if he made smalle account & reckoning of him, remaining in the companie of his enemies, and as

if he

if he esteemed it a shame that he should haue bene his master to denie him in the presence of them all with so greate obstinacie and despite.

4. Consider with what sadnes the most pitifull harte of our Sauour was oppressed, when he sawe the head of his Apostles, that most sound Pillar to be so miserablie vanquished and ouerthrowen: O how were all his bowels moued with compassiō and mercie for the infirmitie and fall of his Disciple? Wherefore howbeit he was in the midst of so many which on all sides did hale and pull him, notwithstanding hauing his eies more firmelie fixed on his Disciple for to succour him, then on him selfe for to defend him selfe, when he perceiued that good *Peter* now nere vnto vtter ruine, had thrice denied him he turned his benigne Face toward him and beholding him, with the eies of his grace, he made the bright beames of his diuine light, to shine most cleerely in that darke & obscure hart, by means wherof *Peter* presently returning vnto him selfe, knew his fault, and lamented it most bitterly.

5. O most benigne Iesus how happy are they, which are in such sort beheld with your most merciful eies, since that they beeing illustrated with the beames of your diuine light, beholding into the very depth of them selues, they may know their owne wickednes, and the brutishnes of their soule, O how suddainly are they conuerted vnto you and how quickly are those cold & hard hartes mollified, kindled and moulted with loue and sending forth from their eies wholle streames of teares, doe say, Lord what will you haue me do? And certes it was no meruaile, that *Peter* wept bitterly, but more maruailous it is that his hart rented not a sunder with sorow and grieve when our Lord made him see his fall, and knowe the iniurie which he had done vnto his most sweet & louing Master. Might it please you O good Iesus, that your louing eies wold behold a litle my soule, which so many times at the voice of the handmaide of this my wicked fleshe, hath with such ingratitude denied and offended your diuine Maiestie.

THE PRAIER.

PRAY vnto Christ our Lorde, since that he permitted for our instruction, to be thrice denied of his most faithfull Apostle, whom afterward he beholding with the eies of his mercie he conuerted vnto penance, to voutsafe to behold thee in like maner, and to illuminate thy hart, that knowing the offences which thou hast done to his Maiestie thou maiest worthelie bewaile and lament the same, and not to suffer thee any more hereafter either in deede or word to denie him, or to be ashamed to serue him, but all waies to set forth his praises, and constantlie to confesse vntill death his most holy name.

DOCUMENTS.

VEE ought not ouermuch to vaunt our selues, or presume of our force & vertue, but rather to stand in continuall feare & humilitie, to the end we fal not as Peter did, although he was the head of the Apostles & so seruēt.

2. We must flie and auoide such places and conuersation as minister vnto

vs occa-

vs occasion of sinning, for hard it is with those which are euell to bee good, as Peter who whilst he conuersed with the Apostles, had mind to die for CHRIST, but afterward being in company of the Iewes he denied him so shamefully.

3. We ought to resist at the beginning of tentation, and not suffer any imperfection how small so euer it seeme, to take any deepe roote in vs, least thereby we fall into greater, as happened to Peter, who first contrarie to the counsell which our Saviour gaue him fel a sleep Secondly he fled: Thirdly he denied him: and Fourthly he proceeded to perjurie and cursing.

4. When by frailtie we fall into any imperfection, we must not therfore dispaire, neither remaine therein, but presently go forth out of it, and with sorow and teares amend it, as S. Peter did.

5. As long as we remaine in any occasion of sin, we must not thinke euer to be able to amend our selues or to profit in spirit, as Peter who whilst he remained in the house of Caiphas he could indeed often fall, but he could neither a-

mend him selfe or bewaile his fault vntill he went forth of the place.

6. They with Peter deny CHRIST who for worldly feare, or for some other interest or humane respecte, leaue to speake of such thinges as are conuenient, or els to make profession of vertue as euery Christian is bound to do, and much more a religious person: Let the therfore remember how our Sauour saith: He that is ashamed of me in the presence of men, I will be ashamed of him in the presence of my Father and of the Angels.

7. Let vs procure to haue all waies before our eies our frailtie, and let vs not rely only vpon a good will, for that it is vnstable, and changeth with euery light tentation, vnles God fortifie and conserue the same.

8. Albeit when we are in sinne, we can not by our owne force, rise againe without the helpe of Almighty God, notwithstanding the seruants of Christ, which serue him with good will, if they chance by frailtie to fall into some defect, they are perticularly beheld and

raised

raised up againe by internall inspirations of our Lord, as he did with S. Peter.

THE XVIII. MEDITATION.

Of the Compassion and griefe, which the pitifull Mother of Iesus had, that night which he was taken.

PROPHESES.

PLORANS plorauit in nocte, & lacrimæ eius in maxillis eius, non est qui consoletur eam ex omnibus charis eius. Weeping shee wept in the night, and her teeres descended by her cheekes, and amongst all her frendes there was not any which did comfort her.

Thre. 1

2 Cui comparabo te, vel cui assimilabo te filia Hierusalem, cui exequabo te, & consolabor te virgo filia Sion? Magna est enim velut mare contritio tua, quis medebitur tui? To whom shall I compare thee, or vnto whom shall I liken thee, daughter of Hierusalem, with whome shall I make thee equall and howe shall I comforte thee O virgin daughter of Sion? for thy sorrow is great in maner of a Sea, who can geue thee remedie.

Thre. 2

3. Repleuit me amaritu linibus, inebriauit me absinthio. He hath fille d me with bitternes, and made me dronke with eisel and absinth.

Thre. 3

CONSIDERATIONS.

The. i.
point.

CONSIDER now my soule, what that sorowfull mother did, when she vnderstood that mornefull newes, how that her beloued Sonne was apprehended by his crewell enemies. In what case thinkest thou did she remain? whither did she go? did she also peradventure together with the Apostles abandon him? And how could *Marie* forsake her sweet sonne *I E S V S*, the only life of her soule? Trewlye although the Apostles wauered in faith, and in maner of wandering sheepe, their shepheard being strooken, were all dispersed, yett was it not possible that anye doubt of her sonne could take place in the harte of *Marie* which was filled with so great grace and faith: but full well might it be replenished with extreme dolour and compassion of him: And howbeit she loued him more than any mother euer loued her sonne, notwithstanding her Will was so vnited & conformeable to the diuine Will, that as Christ sought not him selfe, but the

Will

Will of his Father, euen so *Marie* pardoned not her only Sonne, but voluntarily offered him to his Passion for the saluation of the world. This noble Mother made no account of that sharpe sword which was to perse her hart, neither considered she that most pretious treasure she was to be depriued of, but wholie resigned her selfe and all that euer she had into the handes of the eternall Father.

2. Consider how great a crosse and affliction that was, which the hart of this most pitifull Mother suffered that sorowfull night in the which the beloved of her soule forsaken of his Disciples, and after a sort also of his Father him selfe, was deliuered into the hands of wicked and impious men: Thinke how that the Virgin, as being replenished with the holy Ghost, saw in spirit all those sorowes tormentes and derisions which her Sonne suffered in that horrible night, for that euen as he pardoned not his owne most innocent Bodie, but offered it vpp promptlye vnto death for saluation of man, euen so he

would not spare the pitious hart of his Mother that it should not be rent and peried with the sword of sorowe, and this with great loue, to make her partaker of his infinite merits as she was partner of his paines, and that her motherly breastes being filled with all kinde of merittes might afterwarde geue forth the milke of graces to all those which with deuotion shoulde make recourse vnto her.

3. O *Marie* now in deed full of amaritude or bitternes, how bitter, how sad, and how obscure was that night vnto you, & how fiercely did that dolorous sword of *Simeon* rage within your hart? Consider my soule the mornefull wordes which passed forth from that sorowfull mouth, how many sigthes & pitifull grones did she send vp into heauen, and how sometimes turning her selfe vnto the heauenly Father did she recomend vnto him her beloued sonne and then turning her selfe againe vnto the selfe same sonne did she say with extreme grieve of hart. O Iesus my sonne O my sonne Iesus, who hath thus taken
you

you from me? what handes were those
so crewell which separated you sweete
sonne from me your deere Mother? O
wished and desirous light of mine eies,
why doe I not see you any more, and
wherfore is not my soule any more cō-
forted with your sweet sight? who will
graunt me O my sonne that I suffer for
you, and die for you? Alas why went I
not with you vnto death, wherfore did
I let you depart, and went not present-
ly after you? O sweet Iesus, O my good
sonne, wher are you become this night-
into whose handes are you fallen, and
what suffer you at this present? O if the
furious *Jewes* would breath forth on me
alone all their crueltie and let you go
free, how much sweeter wold death be
vnto me then to see you my only weale
in such trauaile and distresse.

4. After this maner the comfortles
Mother all that night with weeping,
fighing & lamenting cōsumed her self:
and as those bloody men ceased not to
afflict her beloued Son, so the sword of
sorow neuer ceased to teare & torment
the hart of his pittifull Mother: There

was

was not any which could comfort her, since that she was farr from her true comfortor, he that was wont with his presence to content and reioice her. Shee called him, and he answered not, shee sought him & found him not: at length being overcome with loue, and pricked forward with sorow, she rose from the ground where she lay, and beeing accompanied with those deuout women issued forth & went she knew not whither, in maner of a wounded Hart, now on one parte of the citie, and now on an other, if haply she might encounter and behold the wished sight of her sonne, and not finding him any more she was afflicted and sighing and sorow full she went through those streets and market places, often repeatinge those mornefull wordes: *Num, quem diligit anima mea vidistis?* Which of you (O daughters of *Hierusalem*) hath seene, or els can tell me tidings of the beloved of my soule?

Cant. 3

THE PRAIER.

THov shalt praie vnto the Blessed Virgin, by that loue which shee

bare

bare vnto her sweet sonne, and by that sorow and grieve which she had of his taking, that albeit thou art vnworthie and blameable of so great trauailes of hers and of her sonnes, yet neuertheles she will be contented that thou maiest folow and accompanie her in all those dolorous stations, wherein she accompanied her sonne: that seeing with the eies of thy soule, how much thy Redeemer hath suffered for thee, & the sharpe harte grieve of Her his Mother, thou maist at least be moued with compassiō to be sorowfull for thy selfe, and to bewaile & haue in hatred thy sins which hath bene cause of so great euels.

DOCUMENTS.

THE Mother of our Lord was called Marie, that is bitter. Even so we with the bitternes of tribulations & sorow of our sinnes, shall more easelie conceine Iesus in our soule, then with the sweetnes of much comfort.

2. Although sometimes it may seme that our Saviour doth leaue vs by subtract-

tracting his comfortes, we must not yet thinke that he loueth vs the lesse: as also albeit he left his Mother in such sorrowe and affliction yet for all that he ceased not to loue her aboue all other creatures.

3. If the blessed Virgin for all that she much loued her sonne Iesus, who being the chiefe good, was worthie of infinite loue, notwithstanding to conform her wil vnto the eternall fathers and for the saluation of the worlde, she was contented to be deprived of him: much more ought we to be contented to be deprived, and to expose all our temporall goods, yea our owne life if it shold be necessarie, for the obeying of Gods diuine preceptes and for the saluation of our neighbour, yea sometimes to be deprived of Christ him selfe, that is of our spirituall comfortes, for the loue of the same Christ, & for the help of our neighbours which are his members.

4. The blessed Virgin when Christ her sonne was take, fled not away with the Apostles, neither satte shee still in house, but went forth to finde him & did

accom,

accompa[n]ie him with her great paine and hart grieffe euen vntill the end: Euen so in our tribulations and tentat[i]ōs, we must not flie from suffering them or with euell will support the impatiently neither then must we stand idle, leauing to doe that good we can, but go forth to finde Christ, glassing our selues in his examples, and carping together with him stoutly the Crosse euen vntil death.

5. If our Ladie which was full of grace, suffered such anguish and trauell that her sorowes are likened vnto a sea, how is it that we that are full of sinnes will suffer nothing, and looke to passe this life without any tribulation.

THE XIX. MEDI-

TATION.

*How our Lord being iudged wor-
thie of death, was geuen into
the handes of Pilate.*

THE GOSPEL.

THE next day folowing very earlie the chiefe Priestes together with the Scribes and Ancientes of the people with the whole Councell consulted together against Iesus that they might

put

Mat. 27.

Mar. 15.

Luc. 22.

put him to death, & hauing made him to come amongst them, they say vnto him, If thou be Christ tell vs. And he answered them: If I tell you, you will not beleue me: and much lesse will you dismiſſe me, but from hence forth, the Sonne of man ſhalbe ſitting on the right hand of the power of God. And they all ſaid: Art thou then the Sonne of God? who ſaid: you ſay that I am. Then they ſaid: what need we teſtimonie any farther, for our ſelues haue heard of his owne mouth, and all the multitude of them riſing vp, binding Ieſus led & deliuered him to Pilate. Then Iudas that betrayed him, ſeing that Ieſus was cōdēned, repenting him returned the thirtie ſiluer peeces to the chiefe Prieſtes & Ancientes, ſaying to them, I haue ſinned betraying iuſt blood, but they ſaid, what is that to vs? looke thou to it. The Iudas caſting downe the ſiluer peeces in the Temple, went and hanged him ſelfe with an halter, and the chiefe of the Prieſtes hauing conſulted together bought with them the Potters field to be a burying place for ſtrangers.

FIGURES.

THE people of IVD A led Sampson bound, and deliuered him into the bandes of the Philistines.

Iud. 15

Achitophel first a Counsellour, and afterwards a traitor to King Dauid, seing his designements tooke not effect departed and went to his house, where for sorow he hanged him selfe.

2. Reg. 17

PROPHESES.

SIMEON & LEVI fratres, vasa iniquitatis bellantia: In consilium eorum non venit anima mea, quia in furore suo occiderunt virum. Maledictus furor eorum quia pertinax, & indignatio eorum quia dura. Simeon and Levi warlike vessels full of iniquitie: my soule shall not enter into councell with the, because in their furie they killed a man: Accursed be their furie, because it is obstinate, and their indignation because it is hard.

Gen. 49

Et tulit triginta argenteos, & proiecit illos in domum Domini. He brought the thirtie pens and cast them into the Temple of God.

Zac. 11

Dilexit maledictionem, & veniet ei & noluit benedictionem, & elongabitur ab eo: et induit maledictionem sicut vestimentum. He loued malediction, and it came vpon him, he would not haue Gods blessing, and it departed farre frō him, and he was clothed with malediction, as with a garment.

Psal. 108.

CONSIDERATIONS.

The. i.
point.

CONSIDER what our Sauour suffered in that sorowfull night, for that they hauing bound him to a pillar, those souldiers and ministers of the Deuill neuer ceased scorning of him, and making play and pastime at him, they made this vsing as an exercise to keepe them from sleepe, to scoffe and mocke at the Lord of Maiestie.

2. The meeke IESVS stood altogether ashamed, holding his peace, and supporting all things with patience for our loue. O night cruell & traueilsome for you my Lord, in the which was geuen you no time of repose, neither yet did they sleep which sported the selues with tormenting of you. O holie Angels how coulde you suffer those wicked voices, heare those infernall blasphemies, and see him so ill handled in earth, whome you honour so much in Heauen.

3. In the morning verie early those bloody persons come againe together, to put our Sauour to death, the enemies of Christ sleepe not, neither can

they

they expect vntill day, for the pestiferous enuie wherwith they were filled, and that folishe furie which burned in their breastes, would not suffer them to take any quiet or repose: That day was no lesse desired of Christ, then of the *Iewes*. They desired to do mischief and to breath forth their indignation against him, but Christ desired to conuert the euill which his enemies prepared against him into their greater good. They reioice to put Christ to death, but he is ioifull to geue life & saluation vnto man. A day obscure and deadly vnto the *Iewes*, but most bright and happie for vs, wherein the authour of life was to get a glorious victorie of death, of the deuill, and of sinne. The aduersaries of Christ procured with all their force to find new accusations, and calumnies to hinder and oppresse his so great glorie, but the swifte streame of his charitie will breake downe all kind of obstackles, & with the deluge of his grace and giftes ouerflowe the wholle world.

4. Consider how this wicked Coun

cell beeing assembled together, they make Iesus be brought before the, and as though they were desirous to know the truth, with dubble dealing they required him to tell them plainly if he were CHRIST, that taking hereby occasion to calumniate him, their cause might be so much the more esteemed of *Pilate*, by how much greater should be the number of his accusers. IESVS is brought in maner of a meeke lambe before those bloody wolues, he appeareth bound like a theefe, and so much afflicted and deformed by the tormēts of that troublesome night, that trewly as the Prophet said: *Non erat ei species neque decor*. He had neither forme nor comelines: wherfore some of this wicked cōpanie beholding him with thretfull countenances, and other insulting against him, said, where is now thy ouer great boldnes and arrogancie that thou vstedst in reprehending vs? where are nowe thy miracles, and the greate troupes which thou deceauedst with thy false doctrine? Behould thou shalt now haue the chastisement which thy

wicked

Isa. 53.

wicked deeds haue deserued? But the meeke IESVS holding his peace & dissembling for our loue these their blasphemies so much more willingly confessed and ratified the truth, by howe much he knew that this his confession should easier effectuat the sentence of his condemnation.

5. Consider how different the people in Christ his time were from those which liued in times passed before. O if in these daies had bene worthy to be present those auncient Fathers which with so great desire expected the coming of our Sauour? That great Patriarche *Abrahā* which exulted so much to see the day of our Lord: That most meeke *Moises* which so instantly saide vnto God, send at the length him whō thou wilt send: and in an other place, If I haue found grace in thy sight, shew me thy Face. That holie King *Dauid* who consuming him selfe for desire of our Sauour, saied: Teares hath bene bread vnto me day and night, whilest they say vnto me where is thy God? he likewise saied: Stirre vp thy power and

Ioan. 8

Exod. 4
Exod. 33

Psal. 22.

Psal. 79.

Isa. 64

Isa. 45

come: shew vs thy face and we shal be
 saued. That holy Prophet *Isay* who as
 not able to suffer any longer such delay
 saied: I would to God thou wouldest
 once cleaue a sonder the Heauens and
 descend: and in an other place: Send
 your dew O heauens from aboue, and
 let the clouds raine downe the iust, let
 the earth open and bring forth our Sa-
 uour. Finally so many other Prophets
 and Saintes if they had bene present in
 these daies, & with their eies had seene
 the desired of all nations, & had heard
 from his owne mouth that which these
 wicked wretches vnworthelye heard:
Ego sum, I am: how do we thinke that
 their soules would haue bene molten
 with inestimable sweetnes, and their
 hartes being ouercome, they humblie
 prostrating them selues on the earth,
 would haue adored him whome these
 impious, wicked and vngratfull peo-
 ple in such sort despise, reiecte, and as
 worthy of death deliuer into the hands
 of *Pilate*.

6. Our Lord woulde not haue the
 price of his blood to be imploied in any
 other

other vse then of charitie, euen as he
hath also geuen him selfe wholly for cha-
ritie: wherefor he would that with this
monie shoulde be bought the Potters
field, for the buriall of strangers. Where
consider how CHRIST him selfe is the
Potter and withall he is the field, & the
price of the field. For he is that great
Potter or workman which hath crea-
ted this whole world and hath formed
vs all as earthen vessels he is also the
field: since that he is our possession, our
inheritance & all our good. He finally
is the price, wherwith geuinge vs his
owne person he hath bought him selfe
for vs that we al as pilgrimes vpon earth
may sleepe and repose our selues in him
with eternall peace.

THE PRAIER.

THOU shalt pray vnto Christ our
Lord for that loue wherewith he
suffered of those wicked *Iewes* for thy
sake so great torments and iniuries, and
for the sorrowe which his pittifull hart
felt of the desperatiō and losse of *Judas*
that he will geue thee grace to support

for his loue with great fortitude & humilitie all the offences and dispites of the world, & neuer to lose for any sinne whatsoeuer the hope and confidence of his infinite goodnes, but by present repentance of thy fault, to runne vnto him with humilitie as vnto thy Lorde and Father most clement and merciful.

DOCUMENTS.

CONSIDER the end of the vnhappie Iudas, and see that although it was in his power to betray Christ, as likewise it was in the hands of Peter to denie him: notwithstanding it was not in the power of either of the to returne vnto true repentance. Let euery one therefore, take good heede that by his owne negligence he runne not so farre in sinne or imperfections: that when he would draw backe his foote, he be not able of him selfe to do it, and much lesse deserue to be holpen of God.

2. The Iewes hauing watched all night to do outrages vnto Christ, in the morning afterward rise verie earlie & assemble them selues together to put

him

him to death: see how more diligent the ministers of the Deuill are to fulfill his will, of whom they are to receaue for rewarde the euerlasting paines of Hell: then we are in the seruice of CHRIST, which promiseteth vs eternall life.

3. Amongst so many as were in that wicked Councel of the Iewes, there was not one to be found which defended the innocencie of Christ: Euen so amongst so many Christians and religious persons, fewe are found that being cleane spoiled of all proper interest, affect onely pietie and the honour of God.

4. When we fall into any defect, or haue need of some helpe or counsaile, we must make our recourse vnto spirituall persons, which may haue compassion of vs, and know how to helpe & comforte vs with their good admonitions, and not do as Iudas did, who by running vnto the Iewes in his distresse, and receiuing from them a sharpe answer, despaired and hanged him selfe.

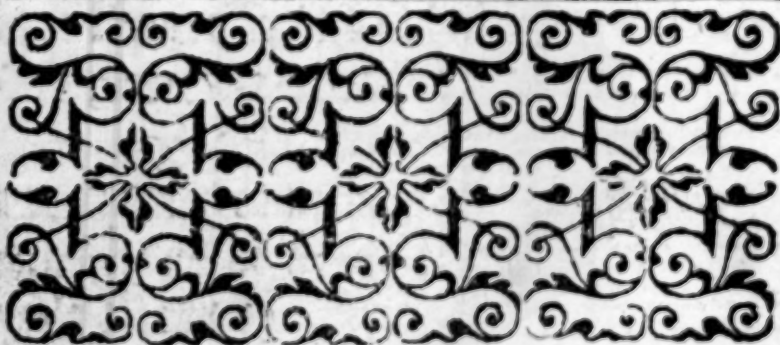
5. The Deuil is wont to blind mens eyes, not suffering them to vnderstand the greatnes of their sinne vntill they

haue

haue committed it, that afterwarde
he may induce them to desperation: E-
uen so many defectz which we commit,
seeme litle vnto vs, which afterwa-
at our death we shal know of how great
importance they were, and peraduen-
ture with daunger of desperation, if in
time we do not remedie it.

6. They which being drawen with
the loue of worldly goodes, & tem-
porall commodities, leaue the
seruice of Christ, & returne to
the world: remaine han-
ged with a halter as
Iudas was.

*Laus Deo & Beatae MARIAE
atq; omnibus Sanctis eius.*



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BRUNO, V.